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The Catholic Church

in

Western Monona County

(Iowa)

1870-1960

Compiled by

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Preface

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Preface

Our purpose in compiling this book has been to record and perpetuate the personages and important events, the memorials and generous benefactions in the 90-year Catholic history of western Monona County. Because few of the early parish records are in existence today, we know that many interesting additions could be made to this history had they been available, and they were omitted only because the passage of time has erased them from man's memory.

Some of the historical background found herein may at first sight appear extraneous, but since it gives us interesting facts about the early history of our land, and because it mentions the names of many persons who certainly must have been an inspiration to our pioneering Catholics in Monona county, we feel we are afforded sufficient justification for its inclusion.

This history is entitled "The Catholic Church in Western Monona County, 1870-1960." There are at present two parishes in this area—St. John's at Onawa and St. Bernard's at Blencoe, a mission parish. From 1887 until 1909 there was also a mission parish at Whiting. Historical and pictorial information of all these is contained in this book.

Acknowledgments

SOURCES OF MATERIAL

ONAWA PUBLIC LIBRARY

ONAWA GAZETTE

ONAWA SENTINEL

ONAWA WEEKLY DEMOCRAT

THE GLOBE

The Life of Bishop Loras, compiled by a Sister of the Visitation, H. M. D.S.B.

St. Joseph Parish, Salix, Iowa, *Souvenir Book*—1927

Two Historical Papers—A Catholic Aspect

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The Church in the Diocese of Sioux City by The Rev. Martin T. O'Connell

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History of Monona County—1890

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Parish Records and Local Tradition

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WORLD ALMANAC—1958

History of Western Iowa—1882

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In addition to the above acknowledgments, I wish to express deep appreciation to the many friends who have assisted in the compiling of this book.

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His Holiness, Pope John XXIII



The Most Reverend Joseph M. Mueller, D.D.

Bishop of Sioux City



The Reverend B. V. Greteman

Pastor of St. John's, Onawa and St. Bernard's, Blencoe



IOWA'S FIRST WHITE MAN

Historical Background

Historical Background

Discovery and Occupation

The name Iowa is said to signify "The Beautiful Land," and was applied to this magnificent and fruitful region by its original inhabitants, to express their appreciation of its superiority of climate, soil and location. Prior to 1803, the Mississippi River was the extreme western boundary of the United States. All the great empire lying west of the "Father of Waters," from the Gulf of Mexico on the south to British America on the north, and westward to the Pacific Ocean, was a Spanish province. A brief historical sketch of the discovery and occupation of this great empire by the Spanish and French governments will be a fitting introduction to this history.

Early in the Spring of 1542, Hernando DeSoto, a Spanish Catholic, discovered the Mississippi River. After the sudden death of DeSoto, in May of the same year, his followers built a small vessel, and in July, 1543, descended the great river to the Gulf of Mexico.

In accordance with the usage of nations, under which title to the soil was claimed by right of discovery, Spain, having conquered Florida and discovered the Mississippi, claimed all the territory bordering on that river and the Gulf of Mexico. But it was also held by the European nations that, while discovery gave title, that title must be perfected by actual possession and occupation. Although Spain claimed the territory by right of first discovery, she made no effort to occupy it; by no permanent settlement had she perfected and held her title, and therefore had forfeited it when, at a later period, the Lower Mississippi Valley was rediscovered and occupied by France.

The labors of the zealous French Jesuits of Canada in penetrating the unknown region of the West, commencing in 1611, form a history of no ordinary interest, but have no particular connection with the scope of the present work, until in the Fall of 1665. Pierre Claude Allouez, who had entered Lake Superior in September, and sailed along the southern coast in search of copper, had arrived at the great village of the Chippewas at Chegoincegon. Here a grand council of some ten or twelve of the principal Indian nations was held. The Pottawatomies of Lake Michigan, the Sacs and Foxes of the West, the Hurons from the North, the Illinois from the South,

and the Sioux from the land of the prairie and wild rice, were all assembled there. The Illinois told the story of their ancient glory and about the noble river on the banks of which they dwelt. The Sioux also told their white brother of the same great river, and Allouez promised the assembled tribes the protection of the French nation against all their enemies, native or foreign.

The idea of discovering the great river about which the Indian nations had given such glowing accounts, appears to have originated with Father Marquette, in 1669. In the year previous, he and Claude Dablon had established the Mission of St. Mary's, the oldest white settlement within the present limits of the State of Michigan. Father Marquette was delayed in the execution of his great undertaking, and spent the interval in studying the language and habits of the Illinois Indians, among whom he expected to travel.

About this time the French Government had determined to extend the Dominion of France to the extreme western borders of Canada. Nicholas Perrot was sent as the agent of the government, to propose a grand council of the Indian nations, at St. Mary's.

When Perrot reached Green Bay, he extended the invitation far and near; and, escorted by the Pottawatomies, set out on a mission of peace and friendship to the Miamis, who occupied the region about the present location of Chicago.

In May, 1671, a great council of Indians gathered at the Falls of St. Mary, from all parts of the northwest, from the head waters of the St. Lawrence, from the valley of the Mississippi and from the Red River of the North. Perrot met with them, and after grave consultation, formally announced to the assembled nations that their good French Father felt an abiding interest in their welfare, and had placed them all under the powerful protection of the French Government.

Father Marquette, during the same year, had gathered at Point St. Ignace the remnants of one branch of the Hurons. This station, for a long series of years, was considered the key to the unknown West.

The time was now ripe for the consummation of Father Marquette's grand project. The successful termination of Perrot's mission, and the general friendliness of the native tribes, rendered the contemplated expedition much less perilous. But it was not until 1673 that the intrepid and enthusiastic priest was finally ready to depart on his daring and perilous journey to lands never trod by white man. Having implored the blessing of God upon his undertaking, on the 13th day of May, 1673, with Joliet and five Canadian-French voyageurs, or boatmen, he left the mission on his daring journey. Crossing Green Bay and entering the Fox River, these bold and enthusiastic pioneers of religion and discovery proceeded until they reached a Miami and Kickapoo village, where Father Marquette was delighted to find "a beautiful cross planted in the middle of the town, ornamented with white skins, red girdles and bows and arrows, which these good people had offered to the Great Manitou, or God, to thank Him for the pity He had bestowed on them during the winter, in having given them abundant chase." This was the extreme point beyond which the explorations of the French missionaries had not then extended. He called together the principal men of the village, and informed them that his companion, Joliet, had been sent by the French Governor of Canada to discover new countries, to be added to the dominion of France; but that he, himself, had been sent by the Most High God, to carry the glorious religion of the Cross; and assured his amazed hearers that on this mission he had no fear of death, to which he knew he would be exposed on his perilous journeys.

Obtaining the services of two Miami guides to conduct his little band to the Wisconsin River, he left the hospitable Indians on the 10th of June. Conducting them across the portage, the Indian guides returned to their village, and the little party descended the Wisconsin to the great river which had so long been anxiously looked for, and boldly floated down its unknown waters.

On the 25th of June the explorers discovered indications of Indians on the west bank of the river, and landed a little above the mouth of the river now known as the Des Moines (some say it was the present Iowa River) and for the first time Europeans set foot on the soil of Iowa. Leaving the Canadians to guard the canoes, Father Marquette and Joliet followed the trail into the interior for fourteen miles (some authorities say six miles), to an Indian village situated on the banks of a river, and later discovered two other villages, on the rising ground about half a "league" distant. Their visit, while it created astonishment, did not seem to be entirely unexpected, for there was a tradition among

the Indians that white visitors were to come to them. They were, therefore, received with great respect and hospitality, and were cordially offered the calumet or pipe of peace. They were informed that this band was a part of the Illini nation, and that their village was called Monin-gou-ma or Moingona, which was the name of the river on which it stood. This, from its similarity of sound, Father Marquette corrupted into Des Moines (Monk's River), its present name.

Here the voyageurs remained six days, learning much of the manners and customs of their new friends. The new religion which they preached, and the authority of the King of France which they proclaimed, were received without hostility or remonstrance by their savage entertainers. On their departure, they were accompanied to their canoes by the chiefs and by hundreds of warriors. Father Marquette received from them the sacred calumet, the emblem of peace and safeguard among the nations, and re-embarked for the rest of his journey.

Although Father Marquette and Joliet were the first white men to visit Iowa, it was Robert Chevalier, of the estate of La Salle, and commonly known in history as Robert de La Salle, or simply La Salle, who claimed the Mississippi Valley (which included the present State of Iowa) for France. While he was in Montreal he heard from the Indians of a great river to the west, which he thought must empty into the Gulf of California, at that time called Vermillion Gulf. He believed that through this river a route by water to the Pacific Ocean could be found. In his opinion Father Marquette and Joliet had not accomplished enough, so he was determined to win glory for himself and for his king.

In 1678 he set out, and after many trials and disappointments, he was finally able in 1682 to descend the Illinois River to the Mississippi, and the Mississippi to the Gulf of Mexico. Of course he soon saw that the direction of the river was toward the south, not the west, but he nevertheless continued until he reached its mouth. Here he built a fort to prevent the Spaniards from using the channel. Spain had some colonies along the Gulf which were called New Spain. These were the result of DeSoto's discovery of the Mississippi in 1542. Spain, however, was not greatly interested in maintaining herself here since no gold came from this land.

France may thus be designated as the first nation that really had the right to call itself owner of the Mississippi Valley. LaSalle claimed for his king all the country drained by the Ohio, or River St. Louis, and the Mississippi, or Colbert River, and their tributaries. He named

the territory Louisiana; it extended from the Alleghenies to the Rockies, and from the source of the Mississippi to its mouth.

Now France and England were crowding each other on this continent. The French and Indian War broke out, and history tells us that the French and Indians were allied against the English, and that the English were aided by their colonies in America. At the close of the war France had lost Canada, and that part of Louisiana east of the Mississippi. The boundary between the French and English possessions, in what is now the United States, was fixed in 1762 at the middle of the Mississippi River. The name Louisiana henceforth refers to the territory between the Mississippi River and the Rocky Mountains.

France was a little uncertain about her ability at this time to keep her remaining American possessions. Great Britain was much stronger than she on the sea. So to please Spain, and as an act of convenience, in 1762 France secretly gave Louisiana to the Spanish government. The open transfer took place in 1769. Thus Iowa became Spanish property.

France did not intend that the act should be permanent, for in a few years—in 1800—arrangements were made whereby Spain ceded back the territory to the French. But in the meantime, while these explorations and transfers were under way, the American Republic had come into being. The United States achieved independence, and England was forced to give up all her property, south of Canada, on the continent. Now the foreign control of Louisiana proved distasteful to the United States. The people demanded free and uninterrupted passage up and down the Mississippi, and as long as the Spanish exercised authority at New Orleans, the river traffic of the settlers was not free from interference. The negotiations by which Spain returned Louisiana to France indicated that Americans would still be annoyed when they attempted to float their produce to the gulf.

Many persons were ready to plunge the Republic into another war, this time with France, over the subject. But a much better solution of the difficulty was found when the United States proposed to buy New Orleans. The proposition was met by Emperor Napoleon with a proposal to sell all of Louisiana.

The offer took the people by surprise. They had not dreamed of acquiring such an extent of country and quite a faction was opposed to its purchase. They argued that the region was too large; it could not be used; and

it would prove to be a burden to the young nation. President Jefferson may have overstepped his office here, and he certainly offended a large number of citizens, but he had foresight and saw the necessity of his course. His wisdom has been proved by time.

Thus the history of Iowa shows that at one time it was part of the territories of France and Spain by virtue of discovery, occupation and surrender. All this while, of course, it was also the land of the Sacs, the Iowas and the Foxes, its original owners from whom it was finally acquired with blood and money.

Iowa

In 1803, as part of the Louisiana Purchase from France, Iowa became a United States possession. On March 26, 1804, Congress provided for the government of this newly acquired territory by dividing it into two separate jurisdictions—the Territory of Orleans and the District of Louisiana. The Iowa country formed a part of the District of Louisiana, which was placed under the jurisdiction of the Governor and Judges of the Territory of Indiana. In 1805 Iowa became part of the Territory of Louisiana, and in 1812 it was part of Missouri Territory. In 1821, when Missouri was admitted into the Union, Iowa was left unorganized territory, without government of any kind, and it remained a political orphan until by Act of Congress in 1834 it was placed under the jurisdiction of Michigan Territory. When the Territory of Wisconsin was organized in 1836, Iowa was made a component part thereof, with the seat of government for the whole territory at Burlington.

On July 3, 1838, Iowa became a separate Territory, comprising in addition to the present State, a large part of Minnesota and the Dakotas, and extending north to the boundary of the British possessions. Its capital was located at Iowa City.

Several different proposals were made to Congress in 1844 and 1845 to admit Iowa to the Union as a State, but were not acceptable because of boundary differences. Finally by vote of 9,492 to 9,036, the new State with its present boundaries was admitted as a sovereign State of the American Union on December 28, 1846. It was the 29th State of the United States of America; its capital was at Iowa City and its population was less than 100,000. The capital was removed to its present site, Des Moines, in 1857, at the time of the adoption of Iowa's new constitution.

Interesting are these population figures on the State of Iowa:

1836	10,531
1838	22,589
1840	43,112
1846	97,588
1850	192,214
1854	326,013
1860	674,913
1870	1,194,020
1880	1,624,615
1890	1,912,297
1900	2,231,353
1910	2,224,771
1920	2,404,021
1930	2,470,939
1940	2,538,268
1950	2,621,073
1960	2,736,408

Monona County

Monona County is a name of Indian origin. Its meaning is uncertain, but it has been suggested it possibly might be "peaceful valley." The name of the county was designated by the General Assembly, having been set off and established by an act of the legislature in 1851. Before this it was a part of the county of Benton, and included a range of townships bordering the present eastern county line.

In 1851, after being separated from Benton County it was attached to Polk County for revenue and judicial purposes. In 1853 it was attached to Harrison County for these same reasons.

The county was organized in 1854 by the authorities of Harrison County and in the autumn of that same year the county seat was located by the commissioners appointed by the legislature. They gave the place selected the name of Bloomfield, but there being another town of that name in the State, it was changed to Ashton. The county seat remained in Ashton until the spring of 1858, when, by vote of the people, it was removed to Onawa.

In 1865, the eastern tier of townships, in the original county, was ceded to the county of Crawford under chapter 37, Ninth General Assembly.

The first white man to remain any length of time in Monona County was Aaron Cook who spent the winter here in 1851 herding cattle. The first permanent settler was Isaac Ashton, after whom the old now non-existent town of Ashton was named, who settled here in 1852, two miles north of the present town of Onawa.

The Iowa State and County Directory of 1892 lists 294 public schools in the county which were attended by 4,745 pupils.

Population of MONONA COUNTY

1854 — 202	1880 — 9,055	1920 — 17,125
1860 — 332	1885 — 12,147	1930 — 18,213
1865 — 1,096	1890 — 14,515	1940 — 18,238
1870 — 3,654	1900 — 17,980	1950 — 16,303
1875 — 5,967	1910 — 16,333	1960 — 13,872

Onawa and Blencoe

Onawa, the county seat of Monona County in northwest Iowa, is located in the west central part of the county. It is situated at the junction of highways U.S. 29 and 75, and State 175 and 37. It is surrounded by rich farm lands of the far-famed Missouri River Valley. There are two schools of thought as to the origin of the name "Onawa." The romanticists say that the town was originally named "Onaway" after an Indian princess famed in the "Song of Hiawatha," and that the name means "wide awake."

Old settlers of a more practical turn of mind insist that the name is a conversion of a phrase used by early pioneers who camped on the site of the early settlement and were "on their way" or "on-a-way," to the western gold fields. However it may have come to be called by its present name, we know the city was laid out in the summer of 1857, and has grown and prospered in its ideal situation between the Missouri and Little Sioux Rivers.

Population of ONAWA

1900 — 1,933	1910 — 2,026
1920 — 2,256	1930 — 2,538
1940 — 3,438	1950 — 3,498
1960 — 3,168	

The town of Blencoe is located seven miles south of Onawa in the southwestern part of Monona County. It was laid out in the summer of 1881 by the Missouri Valley Land Company and the plat for it was filed for record September 23, 1881. Previous to this, however, business had been transacted at this point, Robert Crego opening a store on the site of the elevator in the fall of 1869, where the post office was also located.

9.

EARLY DAYS



Looking west toward the corner of Iowa Avenue and 10th Street in Onawa in 1856. On the left in the distance is the old Armstrong home situated on the present Sinclair Oil Station property on Highway 75.



A picture of Onawa's Iowa Avenue in 1874, looking west from the present Northwestern Railroad tracks. The building on the right front is the old Onawa House on the site of the present Monona Hotel.

Before the Turn of the Century



Onawa's business district in 1892 looking northeast from the roof of the present school house. In the foreground is the present Highway 75.



Looking east on Iowa Avenue in Onawa in the early 1890's. The first building on the left is the present Keitges Wholesale Candy and Tobacco Company. It was then the Onawa State Bank.

DEMOCRATIC RALLY



Iowa Avenue in Onawa on the day when Presidential nominee William J. Bryan visited the town in 1896.

Iowa's First White Man

It is with a feeling of pride that every Iowa Catholic can point to the fact that the first white man to set foot upon the soil of Iowa was a priest of the Catholic Church, the great missionary Father Marquette. During the six days he and his companions visited with the Indians, he offered the Holy Sacrifice of the Mass for the first time in what is now the State of Iowa. Unfortunately, Father Marquette died the next year before he could return to his beloved Red Men in this newly discovered land.

Not one trading post was established nor a single settlement attempted in Iowa for more than one hundred years after its discovery by Father Marquette. Although missionary priests had worked among the Indians during these years, it was not until long after lead mines had been discovered near Dubuque, and a settlement had been started there, that any regular worship was established. Julien Dubuque, Iowa's first white settler and a worker in the lead mines from 1783 until his death in 1810, was a baptized Catholic. However, he lived so long in this region away from civilization and deprived of the spiritual blessings of the Church, that for him

the practice of his religion became little more than a memory. Still, he never completely forgot the faith of his youth, and requested that at his death, a cross should be placed over his grave.

Iowa's First Diocese

The first Catholic Diocese was established at Dubuque in 1837, and with that the Catholic history of Iowa took on a new and permanent life. When Bishop Loras, first Bishop in Iowa, arrived in Dubuque on April 19, 1839, he found there one priest, Father Samuel Charles Mazzuchelli, who had divided his time between Galena, Illinois and the village of Dubuque. This Dominican priest was not only a gifted missionary, but a splendid architect as well. It was he who in 1835 drew the plans for the first Catholic church in Iowa, St. Raphael's of Dubuque. He is probably better remembered as the architect for Iowa's first capitol building at Iowa City, an edifice which is still serving a definite purpose on the campus of the State University of Iowa at Iowa City. Several features of this building are considered architectural feats, especially since they date to an earlier generation.

Father Mazzuchelli also supervised the building of the first Bishop's House at Dubuque in 1839 and the new St. Raphael's Cathedral in the same village. The latter was dedicated in 1861.

Upon the shoulders of newly-appointed Bishop Loras fell the huge task of bringing the spiritual comforts of the Catholic faith to the inhabitants of a vast and unexplored area. In 1839 Iowa was still a territory. The inhabitants numbered a few miners around Dubuque, some soldiers stationed at military posts, a few immigrants planning to homestead on the fertile land, and, of course, the thousands of Indians that roamed free and unmolested throughout the land.

Interesting it is to glance at the statistics Bishop Loras himself gives of his immense diocese in September, 1840.

Population	Iowa including Minnesota etc.	Wisconsin	Illinois around Galena
Catholics	3,100	3,600	1,200
Protestants	1,500	10,000	6,000
Non-believers	25,000	16,000	9,000
Indians	28,500	11,000	
Clergy: 11. No native priest.			
Missions: Iowa 5, Wisconsin 9, Illinois 4.			
Baptisms: (1 year)			
Iowa, Children 123, Adults 7.			
Illinois, Children 75, Adults 6.			
Wisconsin, Unknown.			
Confirmation: 191.			
Easter Communion: Iowa 350, Illinois 250, Wisconsin Unknown.			

The last statistical statement from his pen just four months before his demise gave the following figures for his diocese which now was co-extensive with the state of Iowa alone:

- "8th October, 1857
- 54,000 Catholics
- 550,000 Heretics and non-believers
- 50 Adult Baptisms --- Converts
- 30,000 Easter Communion
- 48 Mission priests
- 1 Native priest
- 50 Churches
- 40 Chapels or Missions
- 1 seminary not yet completed
- 1 hospital
- 5 boarding schools for girls held by Sisters
- 1 monastery of Trappists
- 2 houses for Brothers of the Sacred Heart who keep a free school."

This was the new diocese to which Bishop Loras had come in 1839 with the few missionary priests whom he had assembled in Europe. That his labors bore fruit is evidenced if we look at the number of Catholics and dioceses in this state today. According to figures obtained from the Diocesan Chancery Offices, the Catholic population of Iowa at the present time is 435,621. The

state is divided into four dioceses and the Catholic population of each is as follows:

The Archdiocese of Dubuque	169,684
The Diocese of Sioux City	103,000
The Diocese of Davenport	92,506
The Diocese of Des Moines	70,434

The population of Iowa is 2,736,403, Catholics make up about 16% of the population.

Bishop Loras died in 1858, but before his death he had established parishes in northwest Iowa, (the present Sioux City diocese), and had heard reports of the missionary priests who had visited in our own vicinity.

First Parish In Sioux City Diocese

To Fort Dodge belongs the honor of being the community to establish the first parish within the present Sioux City Diocese. Although priests from Fort Des Moines traveled in the Fort Dodge area as early as 1852, the first resident pastor, Father Vahey, did not arrive until the spring of 1856. The construction of the first church was started in the fall of 1856 and was dedicated under the title of "Corpus Christi." Father J. C. Griffin, who was among the first pastors of our parishes, was later pastor of this Corpus Christi Church, the mother church of our diocese.

Early Catholic History of Sioux City

There is some question as to when and where the first Mass was celebrated in Sioux City. Some of the old settlers claimed that Father DeSmet, the celebrated missionary who passed up and down the Missouri River several times before and after the foundation of Sioux City, had visited at the Theophile Brughier home on one of these trips and possibly offered Mass on that occasion. Mr. Brughier, a French Canadian, had settled in what is now Sioux City in 1849 and the present Riverside Park was part of his farm.

Although some historians claim that Father DeSmet's was the first Mass offered in Sioux City, others say that the first Mass in Sioux City was offered by Father Tracy of St. John's, now Jackson, Nebraska. Father Jeremiah Tracy was born in Drogheda, Ireland, in 1821; he came to America with his parents in 1831, was educated and taught school in Lancaster, Pennsylvania, and was one of the defenders of the Catholic Church in

Philadelphia during the "Know Nothing" riots in 1844. Soon after he came west, he studied for the priesthood in Chicago and Dubuque and was ordained by Bishop Loras of Dubuque on June 24, 1850. He was then appointed to the Cathedral in Dubuque and from there to Garryowen in 1852. In 1853-54, he erected a large stone church in this town and the next year he agitated to found a colony in Dakota City, Nebraska. In April of 1856, he started for the place with 25 families. This party of pioneers was made up of 60 persons and they traveled in 18 covered wagons which arrived at their destination on June 2, 1856.

What is generally recognized as the first known Mass to have been celebrated in Sioux City was offered by this Father Tracy in a private home on May 24, 1857, and he and his successor looked after the Catholics of Sioux City for several years afterwards, Sioux City being a mission of St. John's, Jackson, Nebraska. Since the pioneer priests of Sioux City were in charge of western Iowa, it is quite probable that Mass was offered by them in Monona County as well. Father Tracy's successors at St. John's were the following: Father William Kelly in 1859; Father Edward Dillon from 1859 to 1861; Father William Kelly from 1861 to 1862; Father J. M. J. Ryan from 1862 to 1866 and Father McLaughlin from 1866 to 1867. All of these attended to Sioux City, and services were held with greater or less regularity as circumstances permitted.

Besides the above-mentioned we also find the names of Father Almiré Fourmont, Father Erlach, and Father McMahon as assisting them in caring for the spiritual needs of the Catholics in Sioux City from 1862 to 1865. These last mentioned three made their home in the pioneer town. When Father McMahon was transferred, Sioux City again was attached to St. John's and attended from there, and this arrangement continued until the arrival of Father John Curtis, February 24, 1867.

With the coming of Father Curtis, records began to be preserved and thus he might be called the first resident pastor of Sioux City, the others being practically transient missionaries. Father DeSmet visited him in Sioux City in April of 1867, and spoke highly of him and his great zeal. He was succeeded on March 1, 1868 by Father John A. Hayes who found it necessary to build an addition to the little church erected during the pastorate of Father Fourmont.

On February 5, 1870 the Rev. Thomas F. Gunn was named pastor of Sioux City, the first so appointed from the Diocese of Dubuque. His appointment came from Bishop John Hennessy of Dubuque who succeeded Bishop Smythe there in 1866. During Bishop Smythe's time, Sioux City, Council Bluffs and the intermediate country, had, by special arrangement been administered

by Bishop James O'Gorman, the Vicar-apostolic of Nebraska with headquarters in Omaha. This arrangement was made because the territory was inaccessible to Dubuque of which Diocese it was a part.

Father Gunn remained only several months, being recalled to the Cathedral in Dubuque where he took charge during the Bishop's absence in Rome. He was succeeded in July of 1870 by Father James McNulty whose name is associated with the movement to erect Onawa's first Catholic Church.

Succeeding Father McNulty as pastor of St. Mary's (the present Cathedral) was Father B. C. Lenehan from 1872 to 1886; Father L. J. English for several months in 1886; Father John F. Bowen from 1886 to 1887; and Father Timothy Treacy from 1887 to 1902. All these and their assistants received their appointments from Dubuque to which diocese this territory then belonged. During these years too, three other parishes were established in the city of Sioux City.

The Diocese of Sioux City

"In 1893 Bishop Hennessy, of Dubuque, was elevated to the dignity of an Archbishop, and it was then apparent that the arch-diocese was too large for one man to manage. Many rumors of division were circulated, but it was not until January 15, 1902, that the division was made and the diocese of Sioux City established, comprizing twenty-four counties of the north-western quarter of Iowa, measuring 14,518 square miles, with a population in 1900 of 455,384 of whom about 50,000 were Catholics.

"On March 21, 1902, Right Reverend Philip J. Garrigan, D.D., then vice rector of the Catholic University at Washington, was appointed first bishop of the new diocese, and was consecrated at Springfield, Mass., on May 25, following. Dr. Garrigan was born in Ireland in the early 40's, came to America with his parents in his boyhood, received his preliminary education in the public schools at Lowell, Mass., studied classics and philosophy at St. Charles College, Md., and theology at St. Joseph's provincial Seminary, Troy, N. Y., and after three years on the mission in the Springfield, Mass. diocese, became director of the seminary in which he was ordained in 1870. He was later appointed pastor of an important parish in Fitchburg, Mass., where he did such excellent work and made it such a model parish that when the Catholic University at Washington was established he was appointed to the responsible and honorable position of vice rector of that institution, which he held for fourteen years, until appointed bishop of Sioux City." From the "Historical Souvenir of the Golden Jubilee of Catholicity in Sioux City, September 8, 1907" by L. McCarty.

Settlement in Western Iowa and Monona County

Iowa was admitted to the Union in 1846 and soon afterwards the western part of the state was opened for settlement. The influx was slow at first, but as the word spread about the great possibilities in this new land, the tide of empire soon went westward.

The first settlement in Monona County was made in the summer of 1851, in what is now Franklin Township. The first known Catholic settlers here date back to 1855. From early Monona County histories and newspapers we gather that Isaac Davis settled in Section 34 of Franklin Township in April of 1855, having come here from Lee County in this same state. This family belonged to the Catholic Church and later, with the establishment of a separate parish at Blencoe, were prominent members of that parish. Timothy Murphy and his son John R. Murphy came here in October of 1857. They first settled on a farm near Gard Lake in section 20 of Franklin Township, and later in section 12, west of Onawa in the vicinity of Blue Lake.

Patrick G. Dundon came to the county in 1861, locating first in Fairview Township, and later in Ashton Township, section 6. Peter Reily and his father Patrick Reily came to Sherman Township, section 8, on March 25, 1865, from Webster City, Iowa, and were the first known Catholic settlers in the town of Blencoe.

Among the early Catholic pioneers of western Monona County before and during the year 1872 besides the above-mentioned Davis, Murphy, Reily, and Dundon families, we find early records showing the names of John Kelsey, Phil O'Neal, Dennis McCarthy, Owen Conlan, Thomas Cody, William Tone, John Olrey, John Jennewine, James Gaffney, L. A. Harper, Thomas Carroll, John Clarke, Patrick Walsh, Germain Schurdevin, David Bowers and John McGarr families.

Later, in the 1880's and 1890's, in and around Blencoe we find the names of John Kelsey, who was one of the organizers of the Onawa parish, and Robert Kelsey, who had formerly resided in the Whiting vicinity, Anthony Brown, Pat Manley, W. H. Bassett, M. A. Marley, James Bruen, Tim Bruen, Mark and Honora Bruen, Tom Bruen, Pat Bruen, Nora and Maggie Bruen, Bernard Quinn, Jessie Peck (later sheriff of Harrison County), the Kerwin family, John C. McKenna, Edward and

Charles Torticill, Tom Duffy, Richard Nicholsen, Peter McCarville, Pat and John Marley, Pat Neales, Mary McShane and her mother, Tom and John Croghan, the Kennedy family and Mrs. John Henry.

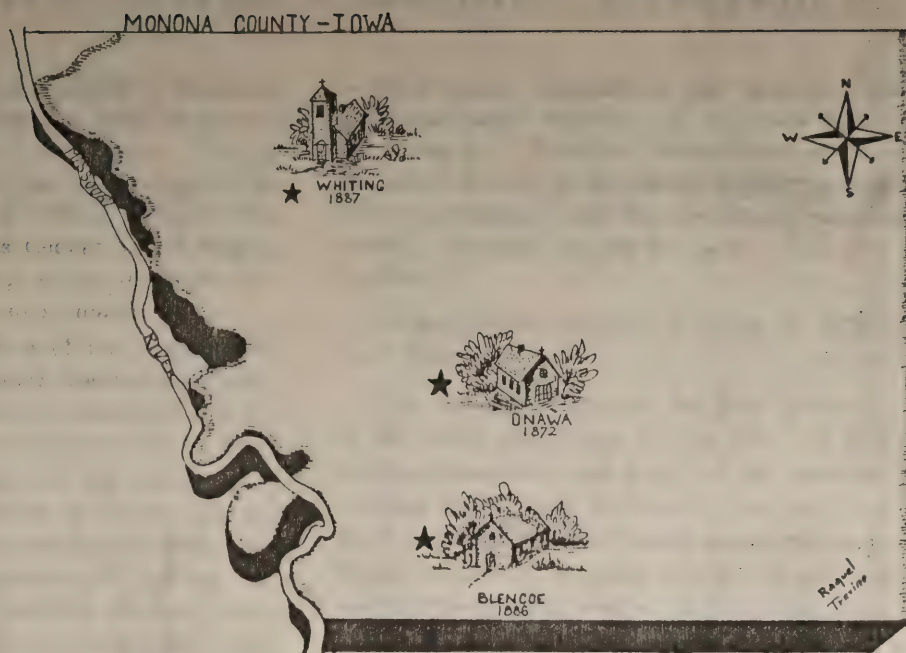
In and around Whiting in the same decade we can add the names of Pat Dunn, Pat Rogers, Lilly Moon, the McDermotts, the Olreys, Mrs. Girardott, the Mustards, Mrs. Henry Dunagen (who was a Rogers), William Zongker, Pat Crowe, Louis Mathys, the Malones, the Riordans, the Zortmans, Mrs. Will Folsom and Mrs. Rose Folsom. Some of these later lived in and near Onawa and Blencoe.

In the Onawa vicinity, at the turn of the century, the names of the following families were added to the list: Benjamin, Clodfelter, Henry Brennan, William Brennan, Mike O'Gorman, Nick Keitges, Ed S. Cody, John Beigel, William Corrigan, Dr. Drew, and M. A. Marley. There no doubt were others, but, writing this years later, we have not been able to gather all the names.

Early Catholic Services

Services for these pioneers were held as far back as 1858. There were only a few Catholic families in the vicinity at that time, and they attended the Holy Sacrifice of the Mass which was offered in the homes of the different members. The Divine Services were conducted by various missionary priests who traveled from place to place on foot or on horseback to bring spiritual comforts to the early struggling pioneers. Their visits were, of course, few and far between and at uncertain intervals; but in those homes the priest, weary and footsore after long journeys over bad trails and swollen creeks, always found a welcome, and continued on his way rejoicing. Among the early homes where Mass is known to have been offered, were the Timothy Murphy home west of Onawa, where the first known Mass in this parish was celebrated in the summer of 1858; the Isaac Davis, Thomas Duffy and M. A. Marley homes near Blencoe; the Peter Reily home in Blencoe; the Olrey home at Whiting; and the Patrick Dundon home northwest of Onawa.

Although we know that Mass was offered earlier in farm homes around Blencoe, the first recorded Mass within the limits of what is now the town of Blencoe was offered in the Peter Reily home in 1866 by Father McLaughlin, a missionary priest.



Monona County's First Catholic Churches

Onawa's First Catholic Church

On December 16, 1870, the late Bernard D. Hollbrook and C. H. Hollbrook, bankers and real estate dealers in Onawa, donated to the Rt. Rev. John Hennessy, Bishop of Dubuque, Lot 4 in Block 69, for the purpose of its being the site for Onawa's first Catholic Church—the first Catholic Church in Monona County. With that as a start, interest began to develop among the parishioners who wished for the erection of a church.

In the March 18, 1871 edition of the "Onawa Gazette" we find the following notice inserted by Father McNulty, who was at that time the pastor of old St. Mary's (our present Cathedral) in Sioux City:

"Special Notice: All persons who feel interested in the building of a Catholic Church at Onawa are respectfully requested to meet at the Onawa House on Friday, March 31, for the purpose of making the necessary preparations looking towards its completion. (signed) James G. McNulty, Pastor, Sioux City."

Enthusiasm was high after this meeting and plans for the new church were adopted by the members. However,

nothing further materialized that year, and early the next year Father McNulty was succeeded in Sioux City by Father B. C. Lenehan. Father Lenehan immediately interested himself in the church-building project begun by his predecessor, and the new church soon became a reality. (In later records the name Lenehan is spelled Lenihan.)

In the "Onawa Gazette" of August 10, 1872, we find the following:

"On Sunday the 4th inst. the Holy Mass was offered in the brick schoolhouse in this city. At 2 p.m. the building committee and a few of the members held a meeting at the home of Owen Conlan, and articles entered into between the Church committee and Mr. P. Walsh awarded to him the contract for erection of the new building. Two hundred and ten dollars were paid over to the treasurer, Phil O'Neal, Esq., and this amount is only a partial payment of subscriptions of a very few of the members.

PIONEER HOTEL



The old Onawa House, pioneer Onawa Hotel and originally the Morrison Tavern. The Onawa House was the place where Father McNulty met with the Catholics of this vicinity on March 31, 1871 to make plans for the first Catholic Church in Monona County.

"The names of the gentlemen of the committee who have charge of the work, and are authorized to receive subscriptions are: Phil O'Neil, John Kelsey, Thomas Cody and Peter Reily. Those subscribing that day and their payments are as follows:

Rev. B. C. Lenehan ..\$10.00	John Olrey	15.00
Phil O'Neil	John Jennewin:	10.00
Dennis McCarthy ...	James Gaffney	5.00
Owen Conlan	L. A. Harper	5.00
Thomas Cody	Thomas Carroll	5.00
Mrs. Davis	John Clarke	5.00
William Tone	Patrick Walsh	25.00
John Kelsey		25.00

By consulting the "Gazette" for October 19, 1872, we find that Father Lenehan was expected to visit Onawa again, on October 26, 1872, to conduct Catholic services at the M. E. Church, and to check on the progress of the new Catholic church. Later that year the church was completed, and the Catholics now had a place of worship of their own. There is no record of the day on which the first Mass was offered in the new church, but according to reliable information it was around Christmas time in 1872, after it had been blessed by Father Lenehan.

The cottonwood lumber used in the building was grown on the homestead of Timothy and Ellen Murphy in whose home the first Mass in Onawa had been offered in 1858. This little church served the Catholics of Onawa as a place of worship for over forty years, until the erection of the new church during the administration of Father John Ryan in 1913.

It may be appropriate and interesting to note here several of the advertisements found in the copies of the "Onawa Gazette" informing the members of services in

their new church, which, of course, were held at very irregular intervals. In the September 27, 1873 edition we read:

"Religious services will be held in the Catholic Church in Onawa on Sunday, October 5, instead of tomorrow, the 28th inst. Father Lenehan of Sioux City will be the priest."

The June 20, 1874 edition tells us:

"There will be services at the Catholic Church next Sabbath. Father Lenehan of Sioux City will officiate."

And on December 5, 1874:

"Services in the Catholic Church on Sunday, December 6. Full attendance of members earnestly requested."

Father Lenehan and his assistants remained in charge of this new church until the appointment of a pastor at Salix. Among these assistants, best remembered was Father James Barron, who was appointed in 1881 by Bishop Hennessy of Dubuque to be the first pastor of Salix. Because of the number of his missions, he was obliged even then to reside with Father Lenehan in Sioux City. When the Diocese of Sioux City was erected in 1902, Father Lenehan was appointed Vicar General and later was honored by the Holy Father with an appointment to the Papal Household as a Domestic Prelate.

Father Barron was succeeded at Salix in 1883 by Father M. C. Daly who took up residence there in the fall of that year. During his pastorate the mission of Onawa was divided into four: Onawa, Whiting, Blencoe and Hornick, with Onawa as the center, although perhaps the smallest in point of members.

FIRST CATHOLIC CHURCH



St. John's Church, Onawa, 1872-1913, the first Catholic Church in Monona County. It was situated on the present Benson property: 912 -13th Street

First Blencoe Catholic Church



Pen sketch of the first St. Bernard's Church in Blencoe. Erected in 1886, it was situated on a lot north of the present Blencoe State Bank. (Sketched by Brother James Gretem in, C. S. C., of Notre Dame, Indiana.)

First Catholic Church in Blencoe

Father Daly was responsible for organizing Blencoe as a separate parish and supervising the construction of a church there. From the columns of the "Onawa Gazette" of May 6, 1886, we gather the first indication of this fact. We read:

"We understand that the Catholic Society in this vicinity is about to buy the schoolhouse recently sold to J. J. Reynolds by the district township, and have it moved to Blencoe and fit it up for a church building." In the June 10 edition of the same year we find: "The Catholics of Blencoe and vicinity held a meeting at the Daly schoolhouse on Tuesday, Rev. M. C. Daly of Salix officiating. Plans were made for its purchase that day." And on July 15 the "Gazette" relates: "R. B. Ropes of Onawa came down Monday and is engaged in moving the old Daly schoolhouse to a lot north of the Blencoe House, where it will be used for a Catholic Church." By the end of August the contractor, William Marsh of Missouri Valley, had completed the renovation of

the building. The September 2 "Gazette" informs us: "Father Daly held services in the Catholic Church for the first time on Sunday, August 29, 1886. He is an agreeable gentleman and a very pleasing speaker."

The plans now went forward for furnishing the new church as was befitting a house of God. The building was a neat little edifice twenty-two by thirty-two feet in size, and the parishioners cooperated in an effort to make it attractive as well as serviceable. The "Gazette" advertised this fact in its November 25, 1886 edition with the announcement: "The Catholic Church of Blencoe will hold a Thanksgiving Festival at the church building to raise funds to aid in furnishing it." Its next edition carries an account of the affair: "The Catholic festival Wednesday evening was a pronounced success. An elegant supper was served at the schoolhouse of which all partook and enjoyed. After supper a cake was offered to the most popular lady. Miss Julia Brown and Miss Edith Davis, two most estimable young ladies, were nominated, and a spirited contest was waged by respective friends at ten cents a vote. When the voting closed it was found that Miss Brown had 111 votes and Miss Davis had 97 votes. Miss Brown, the late Mrs. Julia Basset, was awarded the cake, which had enriched the society \$22.10. Miss Nellie Reily was awarded a nice doll, for having solicited six dollars for the new church.

About ten o'clock a large majority of those present repaired to the Grange Hall, where they enjoyed a social dance. Upon the whole, it was an enjoyable affair; general good will and order prevailed. Net receipts were \$75.00." This first church served the Blencoe parish until 1903, when the second church was completed.

Father Daly continued in charge of Onawa and Blencoe as missions from Salix for less than a year after the first Blencoe church was a reality. His visits to each of his many missions numbered about one a month. In 1887 he was transferred to Sioux City to organize a new parish, but before he could build a church there, his health failed and he was forced to resign his new assignment.

Catholic Church at Whiting

Our information regarding the foundation of a parish at Whiting is taken from the *History of Monona County, 1890*. "During the summer of 1886, again through the instrumentality of Father Daly, St. John's Roman Catholic Church at Whiting was organized. In the spring of 1887 a movement was initiated by the pastor, to purchase the church building owned by the United Brethren, built in 1832, that denomination having lost most of its members by removals. The movement culminated in the transfer of the property to the Catholics on June 17, 1887. An altar was at once erected, and the house fitted up for services of the church. Father Daly remained in charge of the church until August, 1887, when he was transferred to Sioux City, and was succeeded by Father Reynolds. The charge includes Onawa and Blencoe.

The Rev. Father Bowen is the present pastor." According to the Courthouse records, the sum of \$500 was paid to the United Brethren for their building, its furniture, and the lot in East Whiting.

The Mission of Whiting was discontinued in 1909 because many of the members had moved away, and those remaining had made arrangements to attend the Church in Onawa, Hornick or Salix. The church building was sold; and the lot was disposed of in January of 1913 to William and Henry E. Rathbun for fifty dollars.

Early Pastors of the Monona County Missions

Father J. A. Griffin succeeded Father Daly at Salix in the fall of 1887 and later also became pastor of the Monona County Missions. Father Griffin was a man of scholarly attainments and indomitable energy and perseverance. He served the parishes with much success until 1897 when the first resident pastor for Monona County, Father George Cooke, took up his duties at Mapleton and was in charge of Onawa, Blencoe, Whiting and Hornick. In 1918 Father Griffin was transferred to Fort Dodge, and like Father Lenehan, who had been pastor here years before, also became Vicar General of the Diocese and a member of the Papal Household as "Monsignor Griffin."

Father Cooke ministered to the spiritual needs of Monona County residents for one year, and then was succeeded by Father G. Weinhold early in the year of 1898. Father Weinhold looked after the same territory.

The Whiting Catholic Church



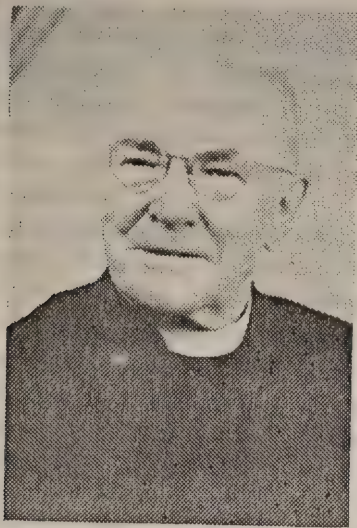
St. John's Church, Whiting, acquired in 1887 and discontinued in 1909.



A Resident Pastor and Two New Churches

First Resident Pastor at Onawa

In January 1900, Father D. K. Hurley was appointed first resident pastor of Onawa, and the Missions of Blencoe, Hornick, and Whiting were included in this charge. When the new Diocese of Sioux City was erected in 1902, Father Hurley was transferred to the Cathedral of Epiphany at Sioux City as assistant pastor, and was succeeded in Onawa by Father Joseph Murtagh. The latter remained only a month, but in that length of time endeared himself to every parishioner in the parishes. Father T. B. Smith was then transferred from his position as assistant at Boone to succeed Father Murtagh in Onawa late in 1902.



Father Dennis K. Hurley, first resident pastor of St. John's and St. Bernard's.

New Church at Blencoe--1903

Father Smith saw the need of a larger church at Blencoe to accommodate the growing congregation and immediately made plans for its construction. By May of his first year in the parish these plans were complete, and the "Onawa Democrat" for May 14, 1903, carries the following: "The contract for a new Catholic Church has been awarded to J. F. Patterson, a contractor of Council Bluffs, who came up this morning to complete arrangements. If everything is satisfactory, work will commence at once. The contract calls for a \$2,250 structure, not including windows and furnishings. The size of the building is 50x32 feet, 16 foot posts and a 44-foot steeple. This excellent location was purchased several years ago by the directors of the Catholic Church, but not until now have they been able financially to erect a church

such as was desired. When completed it will be by far the best in this part of the county, and one Blencoe may well feel proud to have."

Work on the building was delayed until early in July and rapid progress was made after that. The cornerstone was laid on July 22, 1903, and of this event the July 23 edition of the "Onawa Democrat" relates:

"The Catholics of Blencoe have for several years contemplated a more modern church building in which to worship. This afternoon at three o'clock the cornerstone of the new \$3,000 church, which will be known as St. Bernard's, was laid with appropriate ceremonies. There was a large attendance of people, including many distinguished members of the Catholic Church and pastors from nearby towns. The Very Rev. J. J. Garland of Eagle Grove laid the cornerstone, and Rev. Father Toohil of Kingsley, considered a very able speaker, delivered the sermon of the day. Rev. J. F. Barron, Chancellor of the Diocese, was present and assisted in the ceremonies."

The new building was completed by the following October and was dedicated on Tuesday, October 20, 1903, by Bishop Garrigan of the Sioux City Diocese. Again from the columns of the "Onawa Democrat" for October 22, 1903, we quote:

"The Catholics dedicated their beautiful church on Tuesday morning, October 20, 1903, Bishop Garrigan



The Right Reverend Philip J. Garrigan, D.D., first Bishop of the Diocese of Sioux City, 1902-1919.

of the Sioux City Diocese officiating. The day was a beautiful one for the occasion and by nine-thirty enough people had gathered to witness the ceremony that extra chairs and seats were placed in every nook and corner to seat the crowd. After High Mass, which was celebrated by Rev. T. B. Smith, the home pastor, the Rt. Rev. Bishop preached the sermon. He talked about one hour and was given proper attention by the audience. The sermon was pronounced by everyone as one of the best ever heard here. After the sermon a class of over fifty was confirmed, after which a general reception was held, giving everyone an opportunity of meeting the Bishop. The singing of the service was something to be remembered. Mr. Davies of Castana assisted in the choir and was certainly at his best.

"The Catholics of Blencoe are to be congratulated on the completion of such a neat and commodious building. The contractor, J. F. Patterson, has more than done his duty to the original building specifications and has completed the building to the entire satisfaction of the building committee. Rev. T. B. Smith, the pastor who has worked long and incessantly to see the church built and dedicated, is to be congratulated by Catholics and non-Catholics alike for the beautiful building we have located in our town."

The old church was sold to a Mr. Cook for a business establishment. Regarding this transaction the "Onawa Democrat" on December 10, 1903, relates:

"The transforming of the old Catholic church building into a business house recalls to some of the Blencoe people the history of this building. It is not very large but it has been useful as a temple of learning and religion. Twenty years ago it was built and used as a school-house and stood a mile west of town, and when the school district outgrew the building, it was sold to the Catholics for a place of worship and moved to town. The church prospered, and for several years it has been too small to accommodate the congregation. This past summer a large and handsome church has taken the place of the old church, and the latter now goes on main street to do service as a business house for Mr. Cook."

Father T. B. Smith remained as pastor until 1905 and was succeeded by Father Francis McNeill who ministered to the spiritual wants here until 1908. The Blencoe church described above served the needs of the parish for nearly forty years. Upon completion of the new brick church in 1941, it was dismantled and sold for \$550, the material being used by the purchaser, Mr. Albert Tornow of Moorhead, for various building purposes for which new material was not available in those critical times. The old site was sold to C. A. Cartmill of Blencoe for \$250.00.

In the same year, 1903, during the pastorate of Father T. B. Smith, the parish at Onawa undertook the



The second St. Bernard's Church, Blencoe, erected in 1903 and dismantled in 1941.

purchase of Lots 7 and 8 in Block 123, as a site for a new church and rectory. The lots were purchased by J. R. Murphy, E. S. Cody and M. A. Marley, acting for the parish, from C. H. Holbrook for \$335.00.

Father E. J. Neppel came to Onawa in the fall of 1908 as successor to Father McNeill. He remained here less than a year, but his priestly zeal and genial disposition are remembered by many even today.



The Reverend Francis McNeill, pastor from 1905 to 1908. As dean of the district he officiated at the cornerstone laying ceremony of the new church in 1941.



Father Edward J. Neppel, pastor from 1908 to 1909.

Mission Center at Onawa

In 1909, succeeding Father Neppel, were Father John J. Ryan and Father A. E. Zimmermann. The late Msgr. T. J. McCarthy, V. G. of the Sioux City Diocese tells of their appointment in a testimonial to them reported in the "Sioux City Journal" of July 25, 1929: "I was present at their (Fathers Ryan and Zimmermann) reception by Bishop Garrigan and at the inception of their work in the Diocese. The Bishop had in mind the project of a mission center at Onawa which would attend to the spiritual needs of that and neighboring missions, and, with an extra priest, could supply, as occasion demanded, the help needed elsewhere. It was a worthy project, the expression of his zeal for the needs of the Diocese, but it was ahead of its time.

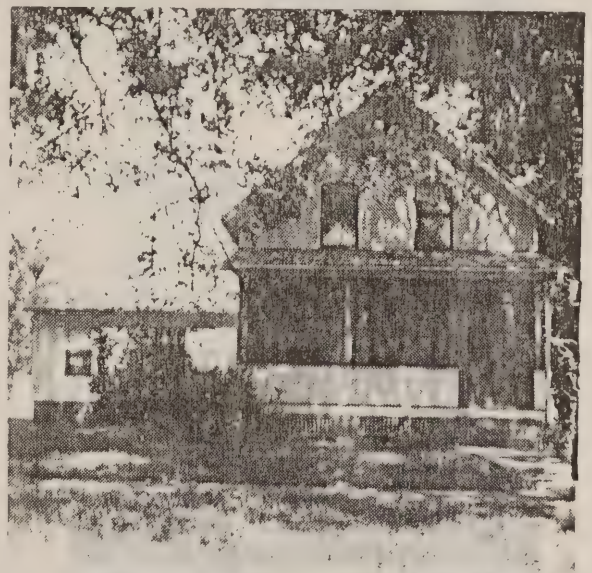
"The good work done in pursuance of this in the Onawa parish and its mission territory, Blencoe, Hornick and Whiting, was not lost, and it brought the two young missionaries into favorable contact with the neighboring clergy and with western conditions.

"The first winter in Onawa, in quarters that were not luxurious, was made bearable by the proximity of a new and well-stocked library on which the Fathers drew for their profit and edification. The time came when the missionary project had to be abandoned, and first one and then the other priest was called to the service of the Cathedral in Sioux City."

The advent of these two zealous priests marked a new era for the parish at Onawa. Since the coming of a resident pastor in 1900, the priests had lived with parishioners or had rented quarters for living accommodations. In October of 1909 Father Zimmerman, as pastor, completed the purchase of four lots and a residence on Iowa Avenue. This purchase was made from the Morrison estate, and was intended as a site for a new church and rectory, in place of the old site in the southern part of town which had been obtained in 1903 for that purpose. The wisdom of that purchase is certainly evident today. The residence of the newly-purchased property became the first St. John's rectory.



The first St. John's Rectory which was originally the Morrison home on 13th Street and Iowa Avenue. It was purchased in 1909.



The old Rectory as it looks today on its new site at 915 12th Street. It was purchased from the parish in 1925 by William Benjamin and moved to this location, and is now owned by Mrs. H. E. Kroger.



Father A. E. Zimmermann, who, as pastor from 1909 to 1911, purchased the present St. John's church property at 13th Street and Iowa Avenue.

CONTRIBUTIONS TO THE NEW CHURCH FUND (1914) PARISHIONERS

Miss K. Beck	\$ 5.00	F. McGarr	10.00
Henry Brennan	500.00	M. Reilly	40.00
Nick Keitges	200.00	Wm. Zortman	120.00
John Mathys	35.00	Mathys Brothers	
Mrs. H. McElroy	50.00	(work)	2.50
Mrs. A. Mustard	50.00	D. W. Bowers	100.00
Mrs. E. Walker	100.00	Mrs. A. Clodfelter ..	500.00
John Zortman	5.00	Frank Mathys	50.00
John Beigel	150.00	J. McDevitt	50.00
J. R. Brown	50.00	John R. Murphy	1,000.00
Mrs. T. Mathys	100.00	Riordan Bros.	400.00
Louis Mathys	50.00	Mrs. Wm. Zortman..	25.00
FRIENDS			
H. H. Davis	82.75	F. Wonder	5.00
Lorna Schneewies ..	2.50	L. B. Craven	10.00
F. G. Ford	2.00	A Friend	100.00
Walker & Ford	20.00	H. Morrison	5.00
Babcock &		T. F. Whitmore	20.00
Mathiason	25.00	Mitchell and	
J. W. Murphy	25.00	Johnson	5.00
Ed Bakke & Son ..	10.00	Wm. Christenson ...	5.00
Jas. Elliott	2.00	M. A. Marley	250.00
Davidson Bros.	50.00	Anonymous	30.05
B. C. Vandervert ...	5.00	Dr. J. Thomson	15.00
J. P. Olander	10.00	E. Todd	10.00
Rev. J. J. Ryan	100.00	J. Prichard	25.00
Tollinger & Jepson ..	5.00	G. W. Buckley	5.00
O. E. Erickson	5.00	S. A. Howard	5.00
Geo. Griffin	1.00	E. C. Armstrong	20.00
W. H. Reeves	10.00	C. R. Nixon	10.00
E. Corr	10.00	C. S. Belknap	15.75
Kregstin and		C. E. Cooper	25.00
Shulkin	5.00	F. G. Oliver	25.00
J. Douglas	10.00	R. V. Fairchild	10.00
Moen Clothing		C. Underhill	5.00
Co.	25.00	H. Cohen	5.00
W. H. Robinson ...	10.00	Dr. C. W. Cope	10.00
J. C. Messing	20.00	Dr. Gingles	10.00
C. F. Faus	30.00	C. A. Thurston	25.00
J. W. Anderson	25.00	K. A. Pullen	10.00
J. and W. C. Shull..	50.00	Bishop Garrigan ...	100.00
William Rowles.....	100.00	Rev. E. J. Neppel ..	5.13
H. L. Craven	10.00	Catholic Extension	
J. T. Barnard	15.00	Society	500.00

New Church at Onawa--1913

On Easter Sunday in 1913 a meeting was held by the parishioners, and it was unanimously agreed to erect a new Church building on the site purchased from the Morrison Estate in 1909. The residence on the property used as a rectory was moved south of its previous location to make room for the new church which was to occupy the site on Iowa Avenue.

Plans for the new church, under the supervision of Father Ryan, were drawn up by W. L. Steele, architect of Sioux City, and the contract for its erection was awarded to T. F. Whitmore of Onawa for \$5,647.00. The completed Church with its furnishings cost \$8,826.91. It was first occupied for divine services on Christmas Day, 1913, an appropriate day for such an occasion. The forty-year-old church building and lot were sold for \$1,100 to John R. Brown of Onawa.

REPORT OF THE NEW ST. JOHN'S CHURCH (1914)

RECEIPTS

From the parish ...	\$3,832.80
Altar Society	
(Furniture)	999.95
Other Sources	1,690.88
Sale of Church	
property	1,100.00
From Blencoe	
(For House)	260.00
TOTAL	\$7,883.63
Debt (Loan)	913.28
	\$8,826.91

EXPENSES

Church	\$5,593.35
Heating and	
Plumbing	273.10
Architect	187.00
Insurance (5 yrs.) ..	135.75
Surveying	10.00
Grading	38.25
Wiring	94.95
Cement walks	207.63
House	1,199.28
Moving house	41.00
Church furniture ...	999.95
Miscellaneous	46.65

TOTAL

(Interest was paid on the debt until October 1, 1918, when the principal of \$913.28 was paid.)



The Reverend John J. Ryan (now Monsignor Ryan of Boone), assistant pastor from 1909 to 1910 and pastor from 1911 to 1915. Father Ryan was pastor during the erection of the second St. John's Church.

Dedication of New Church 1914

Although the church was used for divine services after December 25, 1913, it was not until May 28, 1914, that it was formally dedicated and blessed. From the columns of the "Onawa Sentinel" of May 28, 1914, we read the account of this solemn dedication of the new church:

"The new St. John's Church was dedicated Thursday morning, May 28, by the Rt. Rev. P. J. Garrigan, Bishop of Sioux City. He was assisted by twenty priests of the Sioux City Diocese. The dedicatory exercises began at ten o'clock. The High Mass of dedication was a solemn high Mass celebrated by Rev. G. Cooke of Anthon, assisted by Rev. F. McNeill of Schaller as deacon, and Rev. F. LeBlond of Oto as subdeacon. The sermon was preached by Rev. A. E. Zimmermann, D.D., a former pastor of the Onawa church.

"The music was in charge of Miss Helen Murphy, organist of St. John's Church. The singing was by the regular choir, assisted by Miss Elsie Maennel, who sang Millard's "Ave Maria" at the Offertory.

"The following priests were present: Very Rev. T. J. McCarty, Dean of Carroll; Rev. C. P. Conway, also of Carroll; Rev. J. T. Finnegan, Chancellor of the Sioux City Diocese; Rev. M. C. Daly of Wall Lake; Rev. W. Desmond of Cherokee; Rev. E. O'Reilly of Marcus; Rev. J. J. Murphy of Kingsley; Rev. P. Murphy of Vail; Rev. H. J. Schleier of Sioux City; Rev. P. Lynch of Manilla; Rev. A. J. Wagner of Mapleton; Rev. A. J. Schaefer of Danbury; Rev. P. Costello of Ida Grove; Rev. T. Meagher of Danbury; Rev. A. Schaefer of Charter Oak; Rev. J. L. Fitzpatrick of Churdan; Rev. G. Cooke of Anthon; Rev. F. LeBlond of Oto; Rev. F. McNeill of Schaller and Rev. A. E. Zimmermann of Bancroft.

"The new St. John's Church, while not pretentious as to the exterior, has a very tasteful and pleasing interior decoration and furnishings. It has an overall length of 74 feet, its nave being 32 by 58 feet and the apse and the sacristy part 16 by 29 feet. There are accommodations for approximately 200 persons in the church. The altar was obtained by Father Ryan from St. Joseph's Church at Anthon, where a new church had been constructed and a larger main altar installed. Father Ryan was able to have the altar transported to Onawa for a few dollars by rail on a flat car without dismantling or crating it, because of his friendly association with the conductor and brakeman, on the since abandoned Illinois Central Railway (The Onawa-Cherokee line)."

Other Onawa Pastors

Also associated with Father Ryan and Father Zimmermann during the years of the Missionary project in Onawa were: Father F. Bormann and Father Vander Heyden in 1910 and 1911. Father Ryan, who had done so much for the parish spiritually and materially, was transferred to the Sacred Heart Parish at Early in September of 1915. Then for a short period of time, priests from Trinity College in Sioux City cared for the wants of the parishioners. Among them were: Fathers J. L. Clear, T.O.R.; Linus Lynch, T.O.R.; and Fidelis Barry, T.O.R. In February, 1916, Father M. J. Hetherington was appointed pastor of the parish, and after a short administration, was succeeded on May 14, 1916 by Father Edmund F. Casey.

Father Casey, a devout and sincere priest, is well remembered here today. He was interested in and devoted to his parishioners, and the parish and the parishioners in turn profited in a considerable way, spiritually and materially by able guidance. Father Casey was succeeded February 5, 1918, by Father T. M. Coughlan, later pastor of the Cathedral in Sioux City, and Vicar-General of the Diocese. Father Coughlan was transferred on July 11, 1918, and his successor was Father William Humphries.



The Reverend Edmund F. Casey of Denison, pastor here from 1916 to 1918.

The second St. John's Church, Onawa, 1913-1955.





RECTORY



ST. JOHN'S 1913



BLENCOE 1903

St. John's & St. Bernard's 1918-1940

Progress in Both Parishes

World War I was in its final months when Father William Humphries took up residence as pastor of St. John's and St. Bernard's. These were trying times, since these parishes, like all others, had seen their young men leave home and country to fulfill their patriotic duty. Yet, within a few months, on October 1, to be exact, Father Humphries, with the cooperation and sacrifices of the parishioners, had paid the final indebtedness of St. John's Church, which had been dedicated four years previously. The amount of this indebtedness was \$943.23.

On September 11, 1919, he was succeeded by Father Edward J. Smith, the present pastor of the Immaculate Conception Church in Sioux City and Vicar-General of the Diocese. Father Smith, now a Monsignor, was pastor here until September, 1922, a period of three years. During those years, which were immediately after World War I, Father Smith, who was a chaplain during the war, was very active in Legion affairs in Onawa, and has since had the honor of being elected Iowa State Chaplain and later National Chaplain of the American Legion. He did much to make friends for the Church here through these and his many other activities. New organs were installed in both churches during his term, and when he left, the parishes were in excellent condition spiritually and materially. In September, 1922, he was succeeded by Father Michael Kolvek whose term as pastor was also quite brief—until December, 1923. Father Louis J. Savage succeeded Father Kolvek at that time.

New Rectory for Onawa

During the pastorate of Father Savage, the present beautiful and functional St. John's Rectory was built. On the last Sunday in October, 1924, he began the collections for it and by the end of the year almost \$2,000 had been contributed by the members of both the Onawa and Blencoe parishes.

The general contract for the building was let to T. F. Whitmore in 1925 for \$6,830.00. Sub-contracts for heating, plumbing, wiring and other extras brought the cost of the building to \$10,511.79. Of this amount, a loan of \$4,000.00 had been obtained to complete the rectory, and by the end of 1927 all except \$1,500.00 of the outstanding debt had been paid. This accomplishment was another tribute to the pastor and the parishioners of the two parishes who shared the expense of the building of this rectory. The old residence, which had been used as a Rectory since 1909, was sold for

\$100.00 to William Benjamin and removed to a lot north of the old Methodist Church property. Father Savage was succeeded December 9, 1930, by Father P. P. Gearen, now a Right Reverend Monsignor and pastor of St. Cecelia's Church at Algona.

ST. JOHN'S RECTORY BUILDING OPERATIONS 1925-1926

RECEIPTS

Onawa Parishioners	\$ 3,318.85
Blencoe Parishioners	3,152.50
Loan (Outstanding subscriptions)	1,658.62
Sale of old Rectory	400.00
Interest on Deposits	16.34
Sale of Radiator	26.00
Blencoe Rosary Society	534.41
Onawa Rosary Society	963.69
Balance Cash (Paid on Loan)	341.38

\$10,511.79

EXPENDITURES

T. F. Whitmore (Contract and Extras)	\$ 7,138.36
Plumbing and Heating	2,121.05
Wiring and Fixtures	336.50
Painting	625.30
Hardware	190.37
Cement Walks	177.35
Storm Sash	50.90
Miscellaneous	108.32

\$10,748.15

Less Heating of Sacristy

236.36

\$10,511.79



The Reverend Edward J. Smith (now the Right Reverend Monsignor and Vicar-General of the Diocese, pastor of Immaculate Conception Church in Sioux City), pastor here from 1919 to 1922.



The Reverend Louis J. Savage, pastor from 1923 to 1930.

Addition of Social Meeting Room in Onawa

Father Gearen was pastor here during the difficult thirties. Yet, during these trying times, through his diligent labors, he was able to complete the payment of the debt on the rectory and purchase many new furnishings for it as well as new vestments and furnishings for the church.

In 1939 he supervised the excavation of St. John's Church basement, which, with the help of the men of the parish, was made into a convenient social meeting room. At the same time the Church was beautifully decorated by Langenfeld Studios of Carroll, a new floor installed in the sanctuary, the roof reshingled, and other needed repairs made. All except \$1,500.00 of these repairs and renovations had been paid by September, 1940.

Building Plans in Blencoe

Nor were things neglected in Blencoe during this time. Plans there were conceived for a new church. Shortly after 1930 the parish at Blencoe had grown, especially with the addition of a number of Bohemian families from Saunders County, Nebraska. These and other welcome additions, along with the remaining pioneers and their descendants, frequently taxed the capacity of the old church, which had been erected in 1904. Father Gearen, observing these limited accommo-

dations for the parishioners, began to work up enthusiasm for a new church.

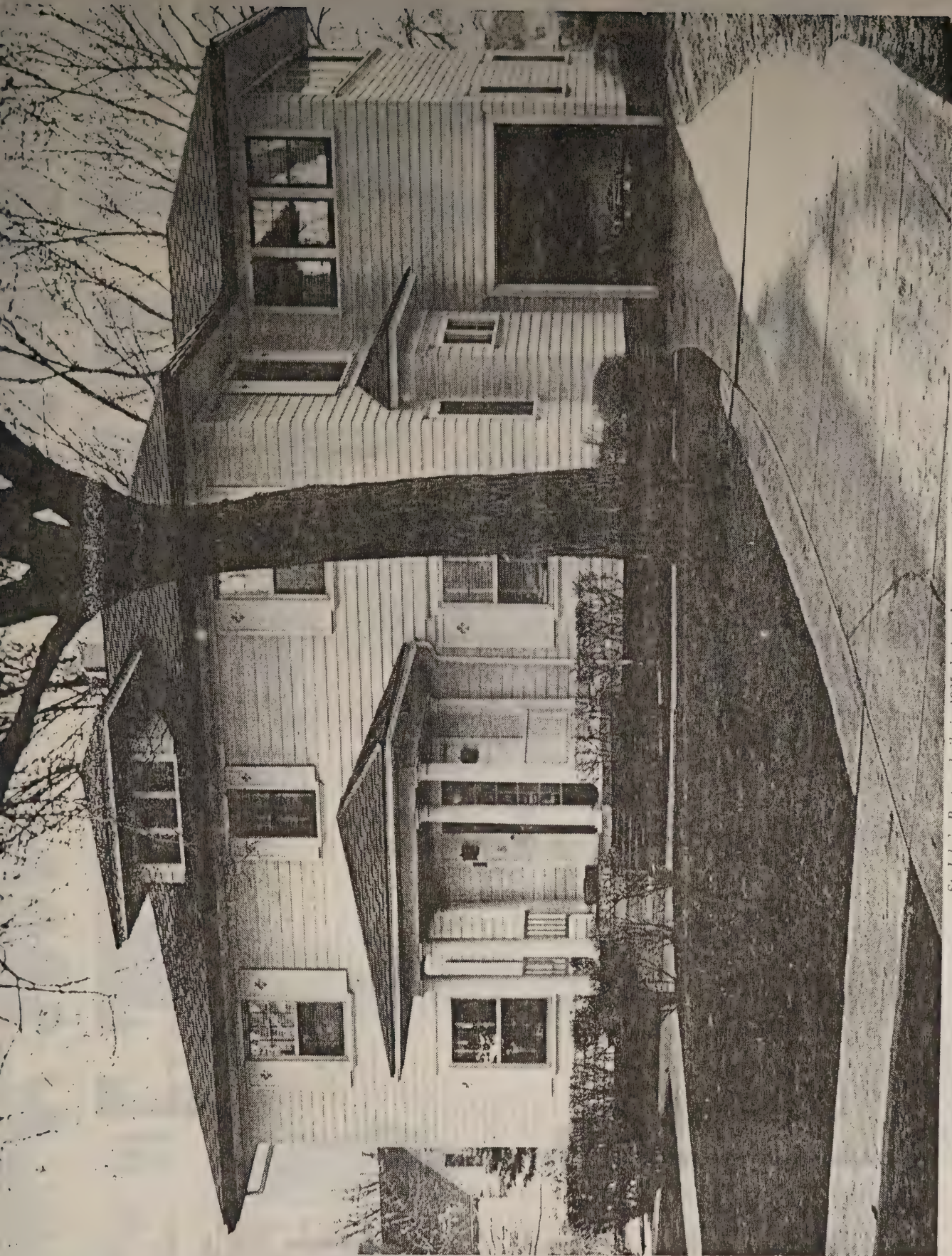
John Marley, one of the pillars of the parish for many years, and one who had received the idea of a new church favorably, died in September, 1935. Mr. Marley's widow, Sarah Marley, called Father Gearen and donated him the proceeds of Mr. Marley's life insurance policy, \$2,000.00, as the initial fund for a new church. Hearing of the Marley bequest, Mrs. Julia Bassett, long active in the work of the parish, duplicated the offer and directed the executors of her will to pay \$2,000.00 out of her estate toward the new church fund. Timothy Bruen, the last of the Bruen pioneers, made the next and the largest donation. He donated at first \$3,000.00 and then realizing that his brothers and sisters had died before the opportunity of such a contribution was presented, gave another \$6,000.00 in their places. Tone Molle followed these contributions with one of \$500.00 and promised more at a later date.

In 1939, Father Gearen and the parishioners worked out a "God's Acre" plan, and that year most of the parishioners donated the receipts from one acre of corn to the building fund.

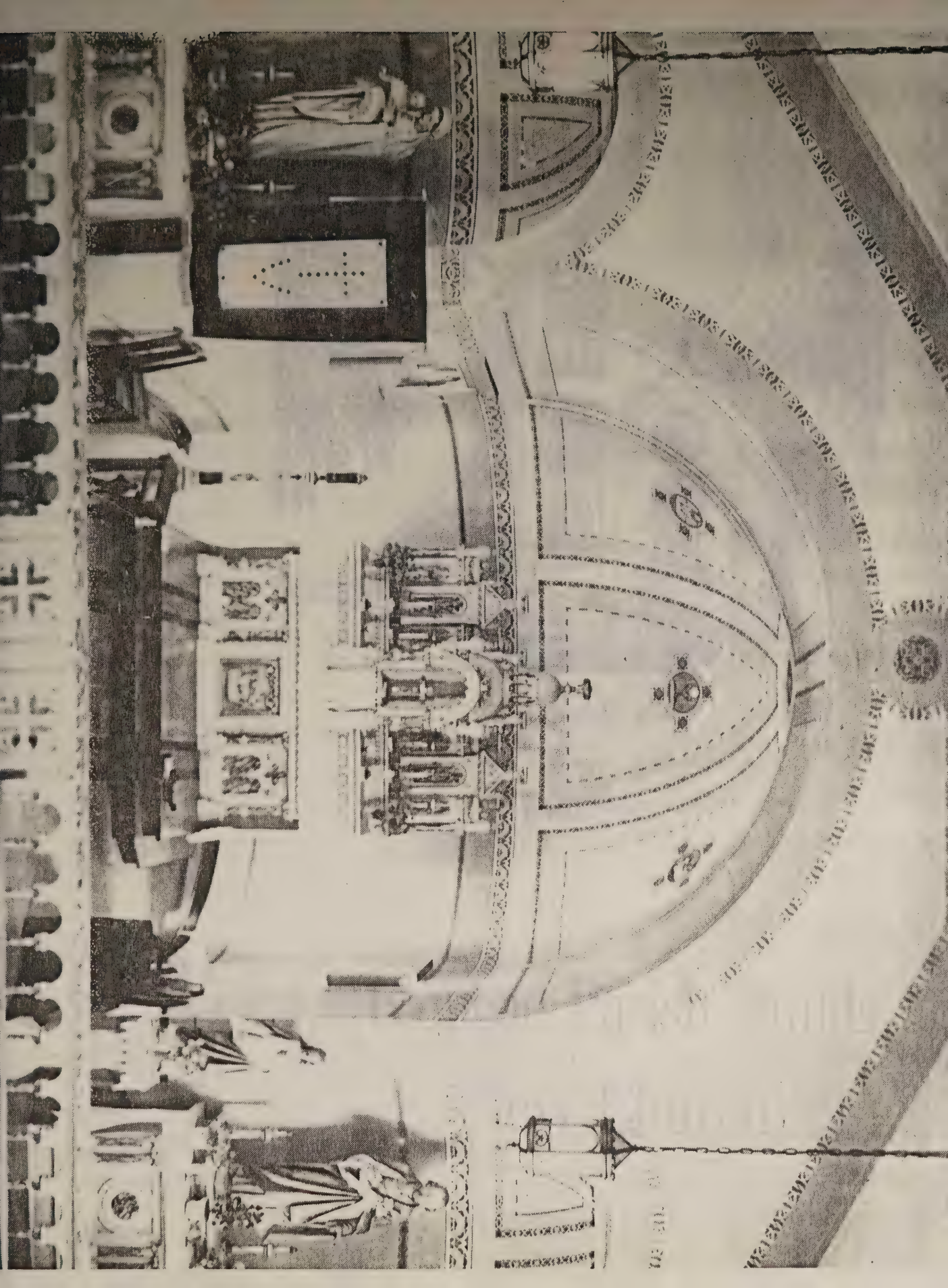
In September of 1940, Father Gearen was transferred to a larger parish at Early. He was succeeded on September 12, 1940, by Father B. V. Gretemarr, then assistant pastor at St. Joseph's Church in Sioux City.



The Reverend P. P. Gearen (now Monsignor Gearen of Algona), pastor from 1930 to 1940.



St. John's Rectory built in 1925 during the pastorate of Father Savage.





ST. BERNARD'S 1941

1936902

Blencoe Parish Builds New Church

Initial Accomplishments

Growing critical conditions throughout the world prompted immediate action on the new church, and in January of 1941, with the approval of the Most Reverend Bishop Heelan, a decision was made to build that year. The parishioners, without exception, received the idea enthusiastically, and most of them donated generously toward the cause.

The new pastor, meanwhile, with the able assistance of the church directors, Mahlon Davis and Michael W. Marley, secured the services of George Hilgers, Sioux City architect, to draw plans for the new edifice.

It was decided to build on a corner, a block east of the old church. This new site, an acre in area, had been donated for that purpose by Mr. and Mrs. N. C. Gray, non-Catholics, in memory of Mr. Gray's parents, Angus and Bella Gray.

The general contract for the work was let to F. P. Sulzbach of Sioux City on April 15, 1941 and on May 15 preliminary work was begun. The excavation work was donated by Wilbur Nielsen, a Blencoe contractor, whose wife was a member of the parish. This excavation was done with a modern Diesel excavator, known as a dragline, and was completed in a few hours. Construction progressed rapidly, and on June 15 the corner stone was laid.

Cornerstone Ceremony

We again quote from the columns of the "Onawa Democrat": "The laying and blessing of the corner

stone of the new St. Bernard's Roman Catholic Church took place at Blencoe on Sunday, June 15th, at 4:00 p.m.

"The ceremony was unusual in that four brothers, all priests, took part in the service. Rev. Father B. V. Greteman, pastor of St. Bernard's Church and master of ceremonies for the occasion, was surrounded by his three brothers: Rev. Father F. H. Greteman of Sioux City, Rev. Father J. B. Greteman of Manson, and Rev. Father L. J. Greteman of Breda.

"As the officiating priest, Very Rev. Francis McNeill of Danbury, the Dean of the District, and parish priest in Blencoe and Onawa from 1905 to 1908, returned and was greeted cordially by his old parishioners and friends.

"Rt. Rev. Msgr. C. P. Conway of Storm Lake delivered the sermon. Present also were: Rev. Fathers A. H. Ocken of Mapleton and Bernard Montag of Ute, the former leading the chanting for the occasion.

"Placed in the copper box that will go back of the corner stone, was a history of the parish, the pictures that were taken of the corner stone laying, a list of the parishioners, several newspapers, coins, etc.

"On Monday, June 16, the box in the corner stone of the present church was opened by Father Greteman and the directors, Mahlon Davis and M. W. Marley. In the box was a copy of the old "Blencoe Beacon", and copies of the "Onawa Democrat", and the "Onawa Sentinel", and the "Sioux City Journal" of July 21, 1903. The paper that day announced the death of Pope Leo XIII. This box was placed, along with the new one, at the prepared place back of the cornerstone."



Excavation work begins for the present St. Bernard's Church in 1941.

CORNERSTONE LAYING



Father B. V. Greteman, pastor, has the honor of troweling the first mortar at the cornerstone ceremony.



Father McNeill blesses the cornerstone on June 15, 1941, assisted by the pastor, Father B. V. Greteman and his brother, Monsignor F. H. Greteman of Carroll, then of Sioux City. Others pictured left to right are Fathers Bernard Montag of Ute, James B. Greteman of Manson, A. H. Ocken of Mapleton, L. J. Greteman of Breda and Monsignor C. P. Conway of Storm Lake.

JUNE 15, 1941



Part of the crowd present at the cornerstone laying ceremony at Blencoe on June 15, 1941 and listening to the sermon by Monsignor Conway.



N. C. Gray, donor of the site, Father McNeill, dean and officiating priest, and the pastor, Father Greteman, pose after the ceremony of the cornerstone laying of St. Bernard's Church.

FOUR BROTHERS AND OTHERS



The priests present for the cornerstone laying ceremony of St. Bernard's on June 15, 1941. Left to right, Father B. V. Greteman of Onawa, Father F. H. Greteman of Sioux City, Monsignor C. P. Conway of Storm Lake, Father L. J. Greteman of Breda, Father Francis McNeill of Danbury, Father A. H. Ocken of Mapleton, Father James B. Greteman of Manson and Father Bernard Montag of Ute.



The four Greteman brothers, all priests of the Diocese of Sioux City, pose at the church entrance on dedication day, August 20, 1942. Left to right, Father James, deceased, Father Lawrence of Halbur, Father Bernard of Onawa and Monsignor Frank of Carroll.

Church Completed -- Description

By the end of the summer, despite several short delays because of war conditions, the building was nearing completion. The Rosary Society was able to use the completed basement hall for the annual fall dinner on October 19, and this was the first use made of the new edifice.

On November 9, 1941, the last divine services were held in the old St. Bernard's Church. The next day, November 10th, the men of the parish removed all the furnishings from the old to the new Church and the new edifice was ready for God's Worship. Since the following day was Armistice Day, it was decided to have the first Mass in the church on that day, and offer prayers of Thanksgiving as well as prayers for peace.

The November 13th edition of the "Onawa Sentinel" recorded this event, and gave a description of the Church as follows:

"Two Masses, one in thanksgiving to God for His blessings during the erection of the church, and the other, a prayer for peace on the anniversary of the cessation of hostilities of the first World War, marked the informal opening of the new St. Bernard's Church at Blencoe on Armistice Day, Tuesday. The first Mass was offered up by Father B. V. Greteman, pastor of the parish, and the second by Father T. J. Rush, M. S., of the LaSalette Missionary College at Milford, in the presence of the members of the parish.

"Under construction since last May, the new building is not yet fully completed, because of the lack of a few materials, but the small amount of work still to be done will not hinder the holding of services in the structure in the future. The furnishings from the old church were transferred to the new on Monday of this week by the members of the parish, and will be used until the new furnishings can be obtained.

"The new edifice, erected at a cost of nearly \$25,000 will provide Blencoe with a completely modern church structure. Built in a modified type of Romanesque architecture, the church combines beauty with practicability. It is a semi-fireproof building, the exterior walls of three-toned tannish brown brick, trimmed with a pink Kasota stone and covered with a roof of the latest type cement asbestos shingles in greenish-grey hues. Over the front of the church is a Celtic cross of pink Kasota stone, while over the tower belfry is a copper covered wood cross almost six feet in height.

"The church is entered from the South through modernesque designed double doors which lead into a small vestibule. East of the vestibule is a glass-enclosed, sound-proof Mothers' room enabling the occupants of this room to follow services in the church proper. The

west door in the vestibule leads into the tower, which contains steps to the choir loft and the basement hall as well as to the belfry. The nave, or auditorium, of the church is entered from the vestibule through twin glass-paneled doors. The interior of the nave is surrounded with a glazed-tile wainscot in shades of tan surmounted with a sand-finished plastered wall; the arched, nave ceiling, supported by bolted trusses, is covered with insulated acoustical Nu-wood in variegated colors of tan, laid in a pleasing design. The off-set on the west side contains a built-in confessional, and, in balancing this on the east, is a shrine alcove. The floor of the nave is maple, and all trim on the main floor is of selected birchwood.

"The sanctuary, flanked by sacristies on the east and west, is floored with quarter-sawed oak, and has a three-step platform leading to the altar. On either side, too, are built-in, side altar shrines of birch containing the statues of the Blessed Virgin and St. Joseph.

"At the south end of the church, and over the vestibule and Mothers' room, is the choir loft, well lighted with a large Rose-window, and adequate in size for the church choristers. The nave of the church is lighted by eight large Romanesque arched windows containing a Florentine storm sash to which later will be added leaded stained glass windows.

"In the basement of the building a recreation and meeting hall is provided that can easily accommodate over several hundred persons. Entrance to this hall is gained through the west tower door, and a back entrance to this hall is also provided. Besides this large recreation hall, which is faced with glazed-tile walls, the basement contains also ladies' and men's toilets, a storage room, a furnace room, and a large, modern kitchen. A driven well in the basement, provided with an electric pump and tank, supplies water for the building, and a private sewage system has been installed. The concrete basement floor is covered with a terra cotta colored cement topping, while the ceiling in this recreation hall is of ivory colored Nu-wood.

"In the furnace room is an oil-burning, forced-air heating plant and air conditioner specially built and installed by the Campbell Heating Company of Des Moines for both winter and summer comfort. This system changes all the air in the building every few minutes.

"This new edifice will replace the old St. Bernard's Church which has served the Catholics of this community since 1903. It will be the third Catholic Church erected in Blencoe, the first having been built in 1886, when Father Daly was pastor. This will be also the third site for the Catholic church, the first having been north of the present Blencoe State Bank; the second where the old church, built in 1903, is located today; and this new church on an acre site, donated by Mr.

and Mrs. N. C. Gray in memory of his parents, the late Angus and Bella A. E. Gray."

The new Church has been in use from the above mentioned date, November 11, 1941. The following spring new pews were purchased, and a new communion railing as well as other statuary including a large statue of St. Bernard, were added to the old furnishings.

Dedication Ceremony -- August 20, 1942

Since the new Church was again dedicated to St. Bernard, the blessing and formal dedication was set for the patronal feast day, August 20, 1942. Of the dedication ceremonies the August 27, 1942 edition of the "Onawa Democrat" relates:

"An impressive and dramatic ceremony marked the blessing and formal dedication of the new St. Bernard's Catholic Church at Blencoe, Thursday, August 20th. The Most Reverend Edmond Heelan, Bishop of Sioux City, officiated at the dedication ceremonies and assisted at the Solemn High Mass which followed. This Mass was sung by the Reverend J. J. Ryan of Boone, Iowa, former pastor at Onawa and Blencoe, under whose direction the present St. John's Catholic Church at Onawa was built. Two other former pastors, the Reverend A. E. Zimmermann of Jefferson and the Reverend P. P. Gearen of Early were deacon and subdeacon respectively. Masters of Ceremonies for the occasion were the Rt. Rev. Msgr. Julius Berger of Sioux City, Chancellor of the Diocese, the Reverend B. V. Greteman, present pastor, and the Reverend Thomas Rush, M. S.

of Terrace Park, while the Very Reverend Francis McNeill, of Danbury, Dean of the district, and the Reverend Newman Flanagan of Sioux City were assistants to the Bishop. Minor officers were George Benjamin, a Seminarian of Onawa, and Robert Marley and Leo Torticill of Blencoe, acolytes.

"Six Monsignors, vested in the royal purple of the Papal household, and more than fifty priests of the diocese, garbed in black cassocks and white surplices, added splendor to the occasion.

"The sermon for the occasion was delivered by the Reverend F. H. Greteman of Sioux City, a brother of the pastor. Using the text, 'My house is a house of prayer,' he compared this church with the temple of Solomon, which in Jewish Old Testament times was the most magnificent edifice ever built for the worship and service of God. He urged the people to use this, their temple, as a house of prayer, and especially in these perilous times to pray for peace just as Solomon also prayed in his temple for peace at that time.

"In his remarks at the completion of the Mass, Bishop Heelan congratulated the pastor and the parishioners of the Blencoe parish for their untiring work and unselfish sacrifice to realize the accomplishment of a long cherished desire for a new 'house of prayer,' where the greatest of all sacrifices is offered to God for His adoration and their spiritual consolation. He also mentioned that the people of this Blencoe parish had given him more financial contributions for charitable aid than any other parish in the diocese. This, he said, was also an indication of their generosity, and he, himself, because of this generosity, although having previously made

DEDICATION DAY



The Most Reverend Edmond Heelan, D.D., Bishop of Sioux City begins the dedication ceremonies of the new St. Bernard's Church on the Feast of St. Bernard, 1942.

contributions on two occasions, once more made a substantial donation toward the liquidating of the remaining debt. He was happy to know, he said, that the greater portion of the building expense had been paid, and that this church did not belong to an insurance or mortgage company. This, he said, was another sign of the fine spirit of cooperation of the people with their pastor.

"Significantly, the church was dedicated on the patronal feast day of the parish, August 20th, the feast of St. Bernard. Coincidentally, St. Bernard is also the patron saint of the pastor, Father Bernard Greteman.

"The interior of the church with the new furnishings that had been added during the past few weeks, was strikingly beautiful for the occasion. On the newly decorated altar were placed bouquets of yellow and white flowers, the colors of the Roman Catholic Church, while in the sanctuary, in their places of honor, were the American and the Papal flags. The side altars and the new shrine of St. Bernard were likewise appropriately decorated for the occasion.

"The diocesan priests' choir, under the direction of Father Ocken of Mapleton with Father Ocken and Father Arndorfer of Danbury, as chanters, sang for the dedication and the Mass.

"The new \$25,000 edifice, which was described in this paper in a previous edition, was built on a site donated by Mr. and Mrs. N. C. Gray in memory of his parents. It is the third Catholic Church to be erected in Blencoe.

"Following the ceremony, the ladies of St. Bernard's

Rosary Society, served a delicious banquet to the attending clergymen.

"Among the priests in attendance were the following:

"Most Reverend Edmond Heelan, bishop of Sioux City; Rt. Rev. Msgr. C. P. Conway, of Storm Lake; Rt. Rev. Msgr. E. J. Smith, of Sioux City; Rt. Rev. Msgr. Julius J. Berger, of Sioux City; Rt. Rev. Msgr. J. D. Fisch, of Le Mars; Rt. Rev. Msgr. Henry J. Rolfes, of Oyens; Rt. Rev. Msgr. Patrick J. Lynch, of Carroll; Very Rev. Francis McNeill of Danbury; Rev. J. J. Ryan, of Boone; Rev. Newman Flanagan, of Sioux City; Rev. James B. Greteman of Manson; Rev. F. H. Greteman, of Sioux City; Rev. August Meyer, of Maple River; Rev. Edgar Schleyer, of Breda; Rev. L. J. Greteman, of Breda; Rev. E. A. Zimmermann, of Jefferson; Rev. P. P. Gearen, of Early; Rev. A. H. Ocken, of Mapleton; Rev. Dennis Clark, of Vail; Rev. George O'Brine, of Sioux City; Rev. T. J. McKenna, of Grand Junction; Rev. A. Arndorfer, of Danbury; Rev. Robert O'Reilly, of Merville; Rev. R. E. Nemmers, of Lake City; Rev. Thomas Malloy, of Sioux City; Rev. A. M. Conlon, of Anthon; Rev. M. Marx, of Kingsley; Rev. Philip Dailey, of Sac City; Rev. Cletus Ahmann, of Charter Oak; Rev. Edward Lilly, of Sioux City; Rev. Peter Sturm, of Rockwell City; Rev. Edward Fandel, of Sanborn; Rev. Leo Schumacher, of Churdan; Rev. F. LeBlond, of Spirit Lake; Rev. Bernard Montag, of Ute; Rev. James Duhigg, of Livermore; Rev. Zeno Reising, of Merrill; Rev. T. J. Rush, M. S., of Milford; Rev. Dominic Lavan, O. S. B., of Sioux City; Rev. Joseph Tolan, of Sioux City; Rev. Bernard Bauer, of Le Mars; Rev. Joseph Roder, of Manning; Rev. B. V. Greteman, of Onawa."



Bishop Heelan, the pastor, and the visiting clergy at the church entrance after the dedication ceremonies on August 20, 1942.



Father Frank H. Greteman of Sioux City (now Monsignor Greteman of Carroll) delivers the sermon for the dedication of St. Bernard's.

The Goal Achieved

The last of the indebtedness on St. Bernard's Church was paid December 8, 1943, and the following year the church was decorated by the Langenfeld Studios of Carroll. A new main altar costing \$1,400.00 was donated in March of 1945 by Sarah and Mary E. Marley in memory of the Marley family, and the altar from the old church which had been used until this time, was donated to St. Joseph's Church at Sioux Rapids. That same year (1945) the stained glass windows designed by the Columbia Stained Glass Company of Milwaukee, were installed at a cost of \$2,690.00. At the same time permanent rubber floor tile was installed on the floors of the entrances and in the aisles of the nave. That completed the work on the building operations of the new St. Bernard's Church at Blencoe.

Description and Explanation of Altar Symbols

St. Bernard's Church, Blencoe

The main altar, which always occupies the prominent and important place in every Catholic Church, was constructed of marble composition with an Italian marble tabernacle and bronze door.

In the panel beneath the mensa (altar table), is a bronzed plaque of the Last Supper, recalling for us the

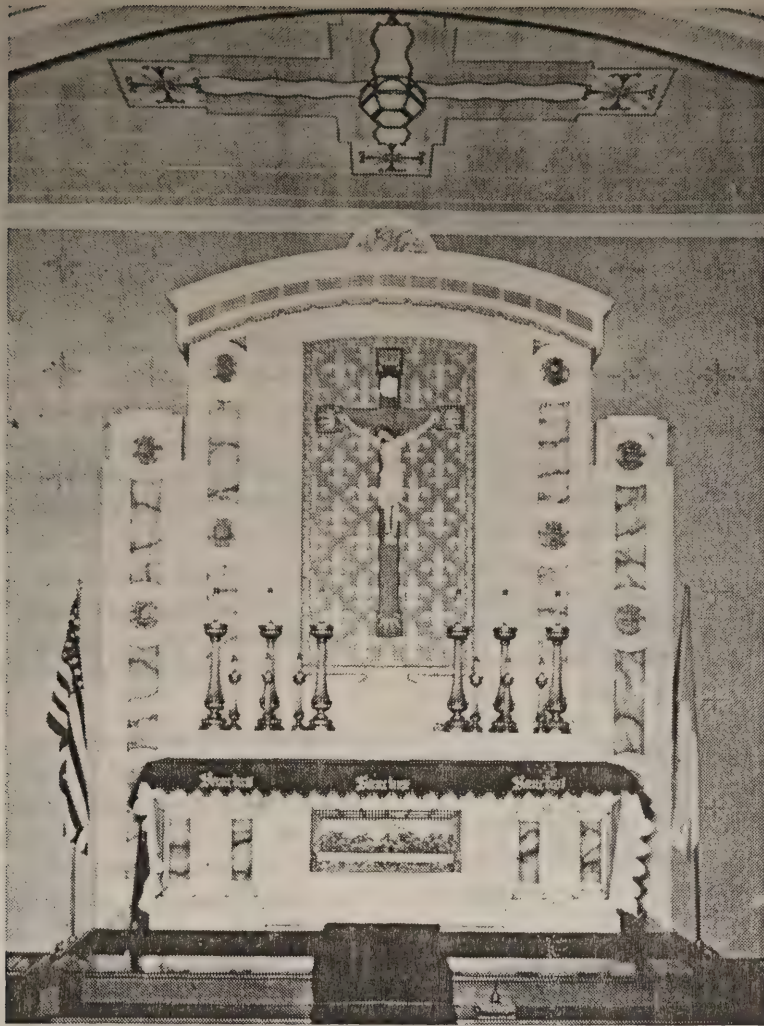
first Sacrifice of the Mass and the occasion when Our Lord changed bread and wine into His Body and Blood. Stenciled on the reredos or center panel above the altar, which forms the background for the large crucifix, are numerous fleur-de-lys, symbols of the human nature of Our Lord. The crucifix itself, of course, brings to mind the bloody Sacrifice of Christ on the Cross.

Above the crucifix and on the front of the canopy is the CHI RHO, one of the most ancient symbols of Our Lord. It is an abbreviation of the word CHRIST. This name of our Saviour was spelled XPICTOC in ancient Greek uncials, the letter C having been used instead of the letter SIGMA, more familiar in our day. Taking the first two letters of the word, the abbreviation XP is the result. This is called CHI RHO from the Greek letters X and P. The catacombs showed the XP combined with the ALPIA and OMEGA, signifying that our Lord is the beginning and end of all things.

On the side panels of the reredos are the symbols of the twelve Apostles, who were so closely associated with our Lord in His bloody and unbloody sacrifices. They are as follows:

1. *St. Matthias.* This apostle, who was chosen to take the place of Judas, is often substituted for the traitor who betrayed our Saviour. His symbol is a book and halberd. This apostle is said to have been stoned and then beheaded, after missionary work in Judea.

2. *St. Jude Thaddeus.* This apostle, also called Thaddeus and Lebbeus, traveled far with St. Simon on missionary journeys. Hence he is given a sail-boat with a cross-shaped mast.



The main altar in St. Bernard's Church (donated by Sarah Marley, Mary E. Marley, Maureen O'Leary, and the Patrick Marley Estate in memory of John Marley, Patrick Marley, Leo Marley, and John J. O'Leary).

3. *St. Thomas.* This apostle's shield shows a carpenter's square and a vertical spear. This gloomy and once doubtful apostle, is believed to have preached the Gospel in India. There he was stoned, shot down with arrows and left dying alone, until a pagan priest ran him through with a spear. He is said to have erected with his own hands, a church building at Malipur in East India; hence the carpenter's square. He is the patron saint of builders.

1. *St. Peter.* His most usual shield shows two large keys saltire; that is, crossed like the letter X. They recall Peter's confession and our Lord's statement regarding the Office of the Keys, which He committed to the Church on earth. (ST. MATTHEW 16:13-19.) St. Peter is said to have been crucified in Rome, requesting that he be crucified head downward, for he did not con-

sider himself worthy to die in the same position as that of his Lord.

5. *St. Bartholomew.* This apostle, thought to have been the same as Nathanael, is said to have been flayed alive and then crucified. An open Bible and a flaying knife recalls his faith in God's Word, and his martyrdom.

6. *St. James the Less.* This apostle's shield shows a vertical saw with the handle upward. St. James labored diligently in and about Jerusalem. Hegesippus, a very ancient historian, declares that he was taken to the top of the temple and pushed into mid-air. He was seriously injured, but staggered to his knees imploring the Lord to forgive his enemies. The enraged Jews stoned him, and as he lay dying, a fuller dashed out his brains with a fuller's bat. He is said to have been 96 years of age when he suffered this horrible martyrdom. His dead body was sawn asunder; hence this symbol.

7. *St. John.* When shown as an apostle, rather than among the four Evangelists, St. John's most usual shield has upon it a chalice out of which issues a serpent. Early writers state that an attempt was made to kill him by giving him a poisoned chalice, from which the Lord spared him: hence the chalice and the serpent. Although many attempts were made to kill him, yet St. John is said to have been the only Apostle who died a natural death, having attained a great age.

8. *St. Matthew.* When shown among the Apostles and not as one of the four Evangelists, St. Matthew's usual symbol is a shield upon which are three purses, referring to his original calling, a tax collector. He is said to have been crucified in Ethiopia on a Tau cross, and his head severed from his body with a battle axe.

9. *St. Andrew.* He is believed to have died while preaching the Gospel in Greece, on a cross saltire. His shield shows two fishes crossed, recalling his original occupation, and his call to become a fisher of men.

10. *St. Simon.* The companion of St. Jude on many of his missionary tours was St. Simon. His most familiar symbol is a book upon which lies a fish. This is given him because he was a great fisher of men, through the power of the Gospel. The exact manner of St. Simon's death is not told us, but he is generally supposed to have been sawn asunder, or else beheaded. That he

suffered martyrdom is quite certain.

11. *St. Philip.* This apostle's shield shows a tall, slender cross and two sacks representing loaves of bread, recalling his remark when our Lord fed the multitude. (ST. JOHN 6:1-15.) After successful missionary labors in Galatia and Phrygia, this apostle is said to have suffered a cruel death. When scourging failed to silence him, he was stoned, crucified, and finally run through with a spear to hasten his death.

12. *St. James the Greater.* The usual form of his shield shows three escallop shells, two above and one below. The escallop shell is a symbol of pilgrimage. The shells are placed with their narrow ends upward. St. James lived fourteen years after our Lord's crucifixion. Clemens Alexandrinus gives us a vivid account of his martyrdom. As he was about to be beheaded, the soldier, who had accused him before Herod, was so impressed because of the apostle's great Christian courage and faith, that he fell down and implored forgiveness, humbly confessing his sins. The Apostle absolved him saying, "Peace, my son, peace be unto thee, and the pardon of thy faults." The soldier arose and confessed Jesus Christ, and was beheaded by Herod, soon after the martyrdom of St. James. Little wonder that so many churches have been named for this Disciple, who combined such noteworthy zeal, missionary spirit, courage, and forgiveness.



Interior of St. Bernard's Church, Blencoe.



The altar and statue of St. Bernard.



St. Bernard's Parish Hall, Blencoe.



The Most Reverend Edmond Heelan, D.D., Bishop of Sioux City, 1919 to 1948.



The second St. Bernard's Church, Blencoe. Picture taken shortly before it was dismantled in 1941.

Explanation of the Stained Glass Windows

St. Bernard's Church, Blencoe

In the nave of the church are eight large windows of imported stained glass whose pictures recall to our minds various events in the life of Christ. They are as follows: *the Annunciation, the Nativity, the Finding of Christ in the Temple at the age of twelve, the Baptism of Our Lord, the Agony in the Garden, the Resurrection, the Ascension, and the Descent of the Holy Ghost upon the Apostles.*

(See pictures pages 123, 125, 127 and 129)

In the shrine alcove, dedicated to the Patron Saint, Saint Bernard, are two windows with symbols referring to that Saint. One shows three mitres on a book, and the other an inkhorn with a pen. The mitres are a symbol of his authority as an abbot, for he was the noted abbot of Clairvaux, and the pen and inkhorn refer to him as a well-known writer and author.

The mothers' and children's room contains two windows picturing symbols of Our Blessed Mother. In one we find the lily, one of the most common of her symbols, and especially common since the 12th century, the madonna lily. In almost all pictures of the Annunciation, she is shown holding a lily, or else it is shown growing in a jar next to her. The lily is a symbol of virginity

and purity, and hence of the Virgin Birth of Our Lord. The other window depicts the rose, a common symbol of the Blessed Virgin, taken from the Litany, in which she is addressed as the "mystical rose."

The beautiful Rose Window in the choir loft is rich in symbolism and in color. It is the *Window of the Seven Sacraments*. Without any great study one can observe that, although there are eight sections in the window, each of these sections also form part of an inner and part of an outer circle.

In the top section of the inner circle is pictured the *Hand of God*, a symbol portraying God the Father from whose only begotten Son we received these Sacraments. The other sections of the inner circle contain seven doves, symbolizing the Holy Ghost who sanctifies us by means of the Sacraments. Hence the Blessed Trinity is also represented here.

In the top segment of the outer circle is the Lamb and the XP, symbol and monogram of our Lord Jesus Christ, the author of the seven Sacraments. In the other sections of the outer circle, are the symbols of these seven Sacraments as explained here below.

Baptism. The Baptismal waters which wash our souls from original sin are depicted by water flowing from the shell with its handle in the shape of a cross. The fish swimming in the water signify the faithful who by virtue of Baptism share in the life of Christ by sanctifying grace. The words "Ego te baptizo" recall the form used in administering this Sacrament and the anchor refers to Christ, a safe anchor of our salvation.



The beautiful Rose Window of the Seven Sacraments in St. Bernard's Church.

Holy Eucharist. This Sacrament is symbolized by the bread and fish. It is one of the oldest symbols in the Church and has its origin from the Gospel account of the multiplication of the loaves and fishes, a miracle which foreshadowed the Sacrament of the Holy Eucharist in which the faithful are nourished with the Body and Blood of Our Lord. The fish is also a symbol of Christ and represented here, pierced by a cross, refers to Christ's immolation on Calvary. In ancient times Christians frequently used the fish as a mark of their identification or followers of Christ. The letters of the Greek word for fish—I C H T H U S signify Jesus Christ, Son of God, Saviour. The loaves of bread, of course, refer to the bread used by Our Lord at the Last Supper at which this Sacrament was instituted.

Confirmation. This Sacrament is symbolized by a representation of the earth, redeemed by the Cross, and encircled with the bond of Christ's love that had its origin in the Cross. Surmounting the earth are the seven fiery tongues, emanating from the earth, and referring to the seven gifts of the Holy Ghost received in this Sacrament. These gifts should set us on fire spiritually so that we will bring light and warmth to others as soldiers of Christ.

Penance. Here we have portrayed a crown of thorns, a scourge and the word "Pax." Pax is the Latin word for peace. This picture reminds us that we cannot gain the peace of Christ except we join Him in His suffering. There is no loop-hole out of the crown of thorns and there is no easy way into it. But this Sacrament of Penance must be understood properly. Even though the penance which the priest imposes on us may be a light one, we must realize we owe more than that to Our God. Even after we have received absolution for our sins and performed our penance, the after effects or temporal punishment of sin remains with us and we can eliminate them only by prayer, penance and mortification. Hence the scourge in the picture—a symbol of mortifying ourselves.

Extreme Unction. Pictured here is a jar of oil with a cross on its front, a lamp and the stars shining in the blue heavens. These stars remind us of heaven, our eternal home, for which this Sacrament prepares us. The jar, of course, symbolizes the oil of the sick used in administering this Sacrament and the lamp recalls for us the parable of the wise and foolish virgins in which Christ reminds us to be always prepared for the coming of the Bridegroom Himself. The wise virgins kept their lamps trimmed (MATTHEW 25:1-12) symbolizing the light of Sanctifying Grace which must burn in our soul at the coming of the Bridegroom.

Holy Orders. Portrayed for this Sacrament are the stole, the book and the chalice and host. By these symbols the principal functions of a priest are illustrated. The stole has reference to his teaching and sanctifying powers since it is used in preaching and in the administration of the Sacraments. The chalice and host symbolize the priest's office in the Sacrifice of the Mass where bread and wine is changed into Christ's Body and Blood. The book represents the intercessory function of the priest for through him the church officially offers her prayers to God.

Matrimony. Christ elevated marriage in His Church to the dignity of a Sacrament. It is contracted under the sign of the cross and is enriched with special graces to enable the spouses to carry out the duties of their state of life. In the symbol portrayed here the burning lamps represent the spouses. The two entwining rings signify not only the close union of the two spouses brought about through the Sacrament, but also the indissolubility of Christian marriage. The cross surmounting the spouses indicates the interest of Christ in this sacramental union, while the waves at the bottom symbolize the graces of the Sacrament.

Financial Report

Donors and Donations

ST. BERNARD'S CHURCH — BLENCOE

1944 to 1945

Architect	\$ 915.76
General contract and additions	20,941.46
Heating contract	1,579.40
Plumbing contract	352.32
Electrical contract	455.71
Builders Risk Insurance	173.14
Waterproofing and decorating	1,318.44
Light fixtures	288.68
Landscaping and walks	375.14
Altar and candleholders	1,408.65
Stained glass windows	2,690.00
Parish hall furnishings	393.04
Pews	1,060.00
Floor tile, carpeting, and chairs	1,010.63
Statues and Communion railing	450.48

\$33,442.85

St. Bernard's Church

Building Fund Donors — 1939 to 1945

Arndt, Mrs. William Sr.	McQuillen, Julia
Bassett, Mrs. Julia	McShane, Mary
Bigelow, Mrs. Ford	Nielsen, Mrs. Marie
Bruen, Tim	Nugent, Mike
Carroll, Margaret Trust Fund	Nugent, Mrs. Mary
Comfort, Mrs. Florence	Nugent, Leo
Cooper, Floyd	Nugent, Ben
Davis, Mahlon	O'Leary, Maureen
Davis, Bernard	Paseka, Lewis M.
Delanty, Ray	Perry, Kenneth
Greteman, Father B. V.	Pekarek, Ignac
Harrington, Cletus	Pokorny, A. V.
Heelan, Most Reverend Bishop	Pokorny, Anthony
Heisterkamp, Frank	Pokorny, William
Hume, William Sr.	Ryan, William C.
Hopkins, Mrs. S.	Sedlacek, Ande
Jirovsky, Cyril Sr.	Shea, Mrs. John
Kelsey, Charles and Rose	Shea, Joseph
Kelsey, John and Mary	Stanislav, Charles
Lepovitz, Roy	Stanislav, Frank Jr.
Loomis, Mrs. Will	Stanislav, Frank Sr.
Marley, Catherine	Stanislav, George Jr.
Marley, Dominic S.	Stanislav, George E.
Marley, Mrs. Dominic S.	Stanislav, John F. Sr.
Marley, James	Stanislav, John J.
Marley, Mrs. John and Mary	Stanislav, Joseph
Marley, Leo	Stanislav, Louis
Marley, Maurice E.	Swintz, Mrs. Mary E.
Marley, M. W.	Torticeil, Mrs. Mary
Mathys, John	Torticeil, Edward
Moats, Mrs. C. P.	Torticeil, Leo
Molle, Tone	St. Bernard's Rosary Society
McCarville, James	

Other Donors

New Church site	N. C. Gray
Electric Water Tank and Pump	Ford Bigelow
Dishes for Kitchen	Blencoe State Bank
Kitchen Furnishings	McElwain and Son
Fuel Oil fill	Blencoe Oil Co.
Basement excavation	Wilbur Nielsen

DONORS TO THE NEW PEW FUND

Bigelow, Mrs. Ford	\$20.00	Nielsen, Mrs. Marie	40.00
Comfort, Mrs. Florence	20.00	Nugent, Mike	40.00
Harrington, Cletus	20.00	Nugent, Ben	40.00
Heisterkamp, Frank	40.00	Paseka, Lewis M.	40.00
Kelsey, Charles		Pekarek, Ignac	40.00
and Rose	40.00	Pokorny, Anthony	25.00
Jirovsky, Cyril Sr.	40.00	Ryan, William C.	40.00
Kelsey, John and Mary	40.00	Sedlacek, Ande	40.00
Marley, Dominic S.	40.00	Shea, Mrs. John	10.00
Marley, James	40.00	Stanislav, Frank A.	40.00
Marley, Mrs. J. and		Stanislav, George E.	40.00
Mary E.	40.00	Stanislav, John F. Sr.	40.00
Marley, Michael W.	40.00	Stanislav, Joseph A.	40.00
Mathys, John	40.00	Swintz, Mary E.	40.00
Molle, Tone	40.00	Torticeil, Mrs. Mary	
McShane, Mary	40.00	and Edward	40.00

DONATIONS OF FURNISHINGS TO ST. BERNARD'S CHURCH — BLENCOE

MAIN ALTAR (\$1393.65) by Sarah Marley, Mary E. Marley, Maureen O'Leary, and the Patrick Marley Estate in memory of John Marley, Patrick Marley, Leo Marley and John J. O'Leary.

COMMUNION RAILING (\$240.00) by the Timothy Bruen Estate in memory of the Bruen family.

ST. BERNARD'S ALTAR (\$75.00) in memory of William and Julia Bassett.

STATUE OF ST. BERNARD (\$112.00) by Father B. V. Greteman in memory of his father, the late Bernard Greteman.

STATUE OF ST. ANTHONY (\$38.00) by Julia McQuillen in memory of the McQuillen family.

STATIONS OF THE CROSS (\$130.00) by Charles and Rose Kelsey in memory of the John Kelsey family.

ROSE WINDOW (\$150.00) by St. Bernard's Rosary Society.

LIGHT FIXTURES (\$225.00) by St. Bernard's Rosary Society.

KASOTA STONE IN ROSE WINDOW (\$800.00) by St. Bernard's Rosary Society.

WINDOW OF THE ANNUNCIATION (\$215.00) by Charles and Rose Kelsey in memory of the John Kelsey family.

WINDOW OF THE NATIVITY (\$215.00) by Lewis M. Paseka in memory of the Paseka family.

WINDOW OF CHRIST IN THE TEMPLE (\$215.00) by Frank Heisterkamp in memory of the Heisterkamp family.

WINDOW OF THE BAPTISM OF OUR LORD (\$215.00) by George E. Stanislav in memory of the Stanislav family.

WINDOW OF THE AGONY IN THE GARDEN (\$215.00) by Dominic S. Marley in memory of members of the family.

WINDOW OF THE RESURRECTION (\$215.00) by Tone Molle in memory of Mrs. Tone Molle.

WINDOW OF THE ASCENSION (\$215.00) by Mary E. Swintz in memory of the Swintz and Nicholson families.

WINDOW OF PENTECOST (\$215.00) by Michael W. Marley.

ST. BERNARD'S SHRINE WINDOWS (\$65.00) by John Mathys.

MOTHERS' ROOM WINDOWS (\$50.00) by Joseph A. Stanislav.

CONFESSIONAL WINDOWS (\$60.00) by Frank A. and George Stanislav Jr.

HOLY WATER FONTS (\$70.00) by John J. Stanislav Jr.

OSTENSORIUM (\$225.00) by James J. Marley.

BALDWIN ORGAN, ELECTRONIC ANGELUS BELL AND THE DECORATION OF THE CHURCH (\$4500.00) by the Charles B. Kelsey Estate.

Additions in Blencoe

In the spring of 1952, Monona County experienced the worst flood in the history of the white man. Our Church in Blencoe was not spared.

On Holy Thursday afternoon (April 10) Father Greteman visited the Blencoe Church, and with the help of a few parishioners prepared things for "a bit of water in the basement parish hall." Certainly, all agreed with him, the reports of the coming flood must be exaggerated; unfortunately, they were not.

On Good Friday morning as they visited St. Bernard's again they found in the basement, six inches of foul water which had backed up through the sewer outlets, and this water was rising slowly but steadily.

Only a few of the parishioners—mostly women—were available to help remove the basement furnishings to higher quarters. The other parishioners—men, women and children—were busy evacuating their own homes. They were not asked to come, and hence knew nothing of the plight of their Church. Tables, chairs, kitchen and dining room equipment, stoves and electric motors were carried up into the nave of the church and stored there where it was hoped the waters would not reach. The basement screens were removed, a mistake as it was proved later when corn cobs, tin cans and other rubbish had to be removed when the waters receded; the basement windows were opened so they would not break from the pressure of the predicted water, and the weary group left the premises for drier places.

There were no Easter services in Blencoe that year, for the flood did come, and on that Sunday afternoon Father Greteman was rowed to the Church which was

surrounded by water. The boat was moored to the hand railing of the front entrance steps. Surveying the damage, he found the upstairs of the Church safe and dry, but downstairs the waters of the Missouri flowed through the windows of the parish hall where the water was over six feet in depth.

Because of this flood, no services were held in Blencoe for four weeks, and during this time, the parishioners, when they were able to return to their own homes, attended Mass in Onawa which had been kept dry by a huge dike that had been built around the city.

After the waters had receded, the clean-up work was in order. The parishioners came with their scoops, brooms, and other equipment, and a truck load of debris and mud was removed from the parish hall and kitchen. There was some damage to the heating system and to the plastered walls of the kitchen, but otherwise, the structure had withstood the ordeal well.

The next year, (the fall of 1953), the men of the parish constructed a new concrete walk along the west frontage of the property, installed a storm sewer tile adjacent to it, and built a parking area along the walk.

During January and February of 1957, the parish hall and kitchen were renovated, a vinyl tile floor laid in the hall, and new kitchen and dining room equipment was purchased. That same year the parish was the recipient of a large bequest from the Charles B. Kelsey Estate, part of which was designated for Parochial School purposes. With the remainder, a new Baldwin Electronic organ and Angelus Bell were purchased and the Church redecorated by the Schettler Studios of Carroll—all a memorial to Mr. Kelsey and members of the Kelsey family.



The waters of the Missouri River surrounding St. Bernard's Church during the flood in April of 1952.



The New St. John's Church

1954-1955

Plans, Preparations and

Contracts

In Onawa in 1944, after the parish debt had been paid, the parishioners made plans for a larger St. John's Church. The parish had grown considerably and the small church, built in 1914, lacked the necessary room to accommodate the parishioners conveniently. The fund for the new church grew steadily after that time, as the following figures disclose.

1944	.....	\$ 2,608.50
1945	.....	2,978.50
1946	.....	2,960.00
1947	.....	16,488.50
1948	.....	8,289.50
1949	.....	8,774.00
1950	.....	8,039.26
	(Rosary Society)	1,282.04
1951	.....	7,110.20
	(Rosary Society)	1,220.23

In 1951, part of the savings of \$7,110.20 was used to purchase the old Pike property, consisting of a lot and a half and adjoining the church property on the east. The purchase price was \$3,865.00 and the Parish site was increased to a total of five and one-half lots.

During 1952 another \$8,791.29 was added to the building fund savings and the total on hand for that purpose on January 1, 1953 was over \$62,000. Serious consideration was then given to the plans for the new church. Various architects were contacted for their proposals and a number of them offered sketches as well.

On June 24, 1953, a resolution was adopted to engage the services of William Beuttler, A. I. A., of Sioux City and ask him to work with the parishioners in preparing plans and specifications. The parish had on hand on that day approximately \$71,000 for the project.

Early in February of 1954 it was decided to take bids on the proposed church and the plans and specifications were submitted to a selected group of contractors. The bids were opened on April 27 in the office of the architect and the directors voted to the acceptance of the low bids, subject to the approval of the Most Reverend Bishop. His oral approval was given on April 29 and a resolution to this effect was adopted by vote of all the directors on May 4, 1954. Contracts were signed on May 8 with Weir Whitmore of Onawa, son of T. F. Whitmore who constructed the former church in 1913 and who had worked on that church, for the general construction in the amount of \$99,819.30; with Budden and Sons of Sioux City for the Heating and Plumbing for \$13,700.00; and with Maurice Bakke of Onawa for the electrical work for \$1,224.66. The building fund

savings on that day amounted to approximately \$90,000.00.

Plans called for the removal of the old church to another site on the parish property where it could be used temporarily while the new one was under construction. The last Mass in the old church on its permanent foundations was offered on May 19 and its removal was begun on that day. By May 28 the old church was in its temporary place and several of the parishioners then aided the pastor in restoring things to their proper places. On June 3 Mass was again offered in the old church. During this interval the parishioners had journeyed to Blencoe where they attended services in St. Bernard's Church.

Meanwhile excavation for the new church was begun on May 26, 1954. Pouring for the footings was begun on June 15 and the first part of the basement wall was poured on June 22. The first face brick did not arrive from the Vale, Missouri plant until August 4 and after that the work progressed satisfactorily. Delay was also encountered in the delivery of the stone and for this reason a cornerstone laying ceremony had to be postponed.

Church Completed --

Description

The winter of 1954-55 was an ideal one for the building purposes and work continued throughout most of the winter. During the spring and summer of 1955 the finishing work on the interior and exterior was completed and the new church was ready for occupancy and for the first Mass on the Feast of the Nativity of the Blessed Virgin Mary, September 8, 1955.

Plans were then made for the dedication and blessing of the church, and for the blessing of the cornerstone. November 8, 1955, was the date chosen with the approval of the Most Reverend Bishop.

With the completion of the new church, the old frame building was dismantled by volunteers from both Onawa and Blencoe parishes, and the lumber sold at an auction sale on October 3. It netted approximately \$2,000.

Regarding the dedication we quote from the columns of the "Globe," our Diocesan paper: "Formal dedication and blessing of the new St. John's Catholic Church here will be held Tuesday morning, November 8, beginning at 9:30 a.m. His Excellency, the Most Reverend Joseph M. Mueller, D.D., Bishop of the Diocese of Sioux City, will officiate and also offer the Solemn Pontifical Mass after the blessing of the church.

CORNERSTONE CEREMONY



The Most Reverend Joseph M. Mueller, D.D., Bishop of Sioux City blesses the cornerstone of the new St. John's Church, Onawa, on November 8, 1955.



Bishop Mueller applies the first trowel of mortar to the cornerstone.

"Prior to the blessing of the church, the cornerstone will be blessed. After the Pontifical Mass, the Sacrament of Confirmation will be administered by the Bishop to a class of 45 children and adults.

"Assisting His Excellency will be the Very Reverend Father E. C. Lilly, dean of the Sioux City deanery, and several former pastors of St. John's parish. The sermon will be preached by Father Richard Sweeney of Danbury.

"Following the Mass, a dinner will be served in the new parish hall to the clergy and other invited guests.

"The erection of the new church was begun in June of 1954 and after several delays in material deliveries, was ready for the first Mass to be celebrated on September 8. New pews, ordered nearly a year ago, have not yet been delivered, and the pews from the old church as well as the old altar, communion railing and other furnishings will be used temporarily until the new ones are obtained.

"The old church was dismantled by volunteers from the parish and the lumber sold at an auction on October 3.

"The newly completed church is situated at approximately the same place as the old frame structure, at the corner of 13th street and Iowa avenue, with the exception that it is oriented with its longitudinal axis pointing eastward, whereas the former church had this axis pointing southward.

"Its exterior design is an adaptation of the Romanesque period of architecture with a transition to a contemporary trend in the interior, using modern methods and materials to the best advantage to create a simplified and functional structure. The building is 108x40 feet in size with an enclosure over the entrance steps which increases its overall length to over 122 feet.

"Reinforced concrete was used in the lower portion of the church, from the basement to the first floor, while the walls above grade are of tile faced with brick. These face brick are variegated pastel shades of Hackberry red laid up in common bond with a grey Bedford stone trim to add a pleasing contrast to the brickwork. The roof, supported by steel frames and purlins on reinforced concrete piers, is covered with cement-asbestos shingles of weathered green color with copper gutters, down spouts and flashing.

"The belfry tower on the northwest front of the church contains, besides the electronic bell unit, the main stairs to the basement hall as well as stairs to the nave and choir balcony. This tower, 63 feet in height, is surmounted by a six-foot metal cross.

"The double exterior doors at the main entrance and at the tower entrance are modernistic plate glass doors set in aluminum frames. The single side doors are of red oak. These side entrances lead to the nave, the

sacristies, or to the basement hall by means of a common stair and hallway. All windows throughout the church proper have stone frames and are double glazed with protective glass on the exterior, and the interior is fabricated to receive antique stained glass in the future.

"Floor construction for the nave consisted of steel beams, steel joists and steel tex matting holding a concrete slab under a terrazzo floor covering. The concrete floor of the sanctuary, the altar steps and the communion railing kneeler are covered with carpet of mint green Asiatic fret motif, while the two sacristies which flank the sanctuary, and the ambulatory connecting the two sacristies have a light colored cork tile floor.

"The nave, 38 by 70 feet in size with a seating capacity of 378, is finished with a wainscot of grey ceramic tile to a height of four feet and a sand finished plastered wall. This seating room is increased considerably by added space in the choir balcony and in the Mothers' room at the south end of the narthex. The suspended ceiling in the nave is barrel-vaulted in shape and is covered with acoustical plaster. Interior woodwork in the entire main floor and balcony is red oak, finished in silver gray color.

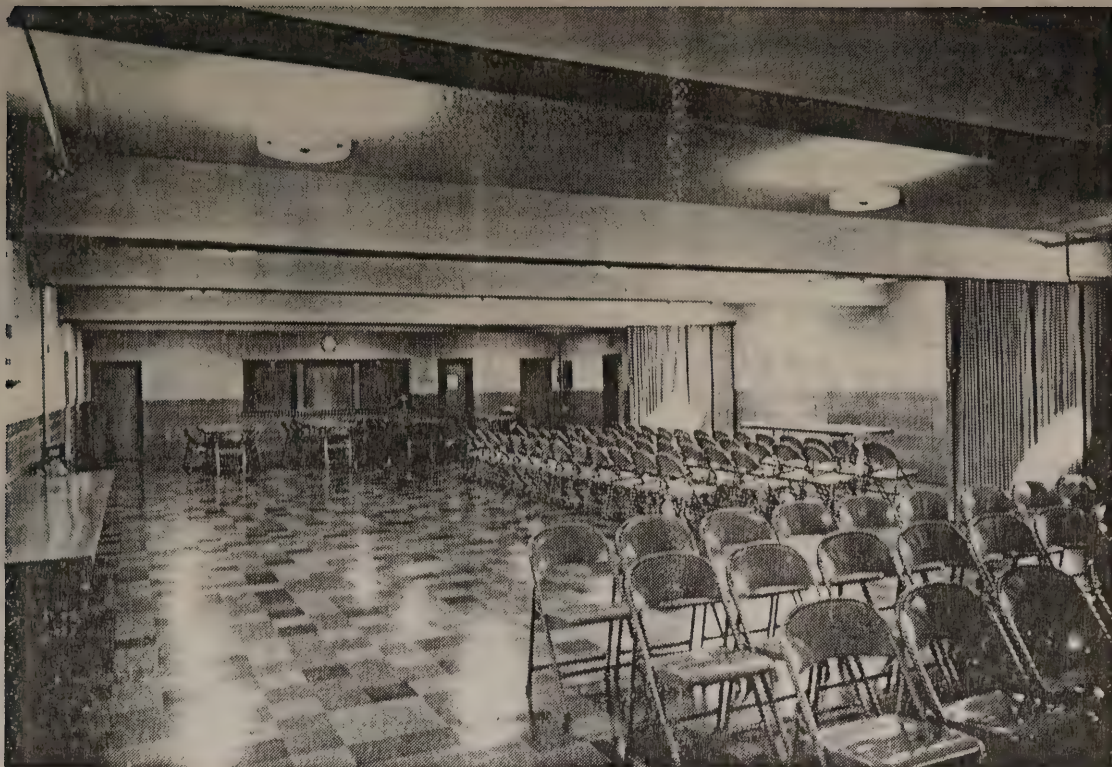
"The balcony also contains a new Model 35 Baldwin electronic organ and sound chambers all finished in light oak.

"Throughout the nave are suspended incandescent ornamental light fixtures of bronze finish which are individually controlled for either direct or indirect lighting. Sanctuary lighting is by means of recessed flood and spot lights.

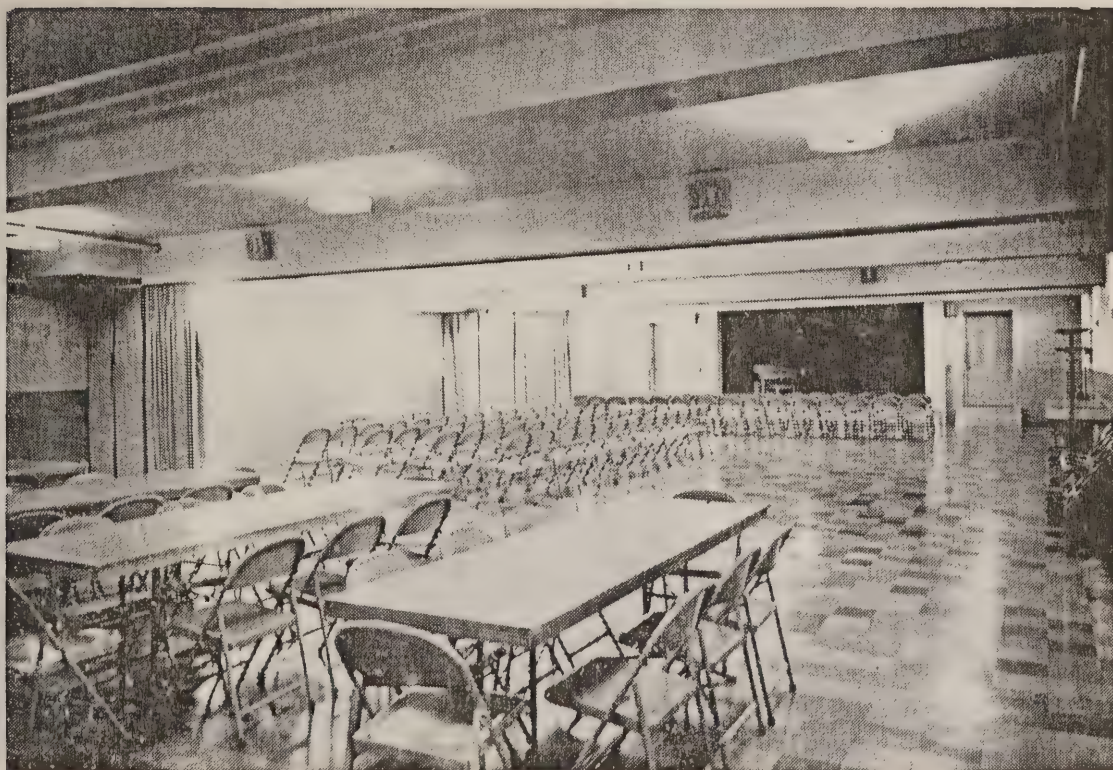
"A voice reinforcement system provides outlets for microphones in three places in the sanctuary and the social hall, and the thirteen speakers throughout the building provide ample opportunity to hear services and functions from all parts of the building.

"The confessionals are sound-proofed and provided with a lighting arrangement to signal parishioners when they are occupied. There is also a hearing aid installed for hard of hearing penitents.

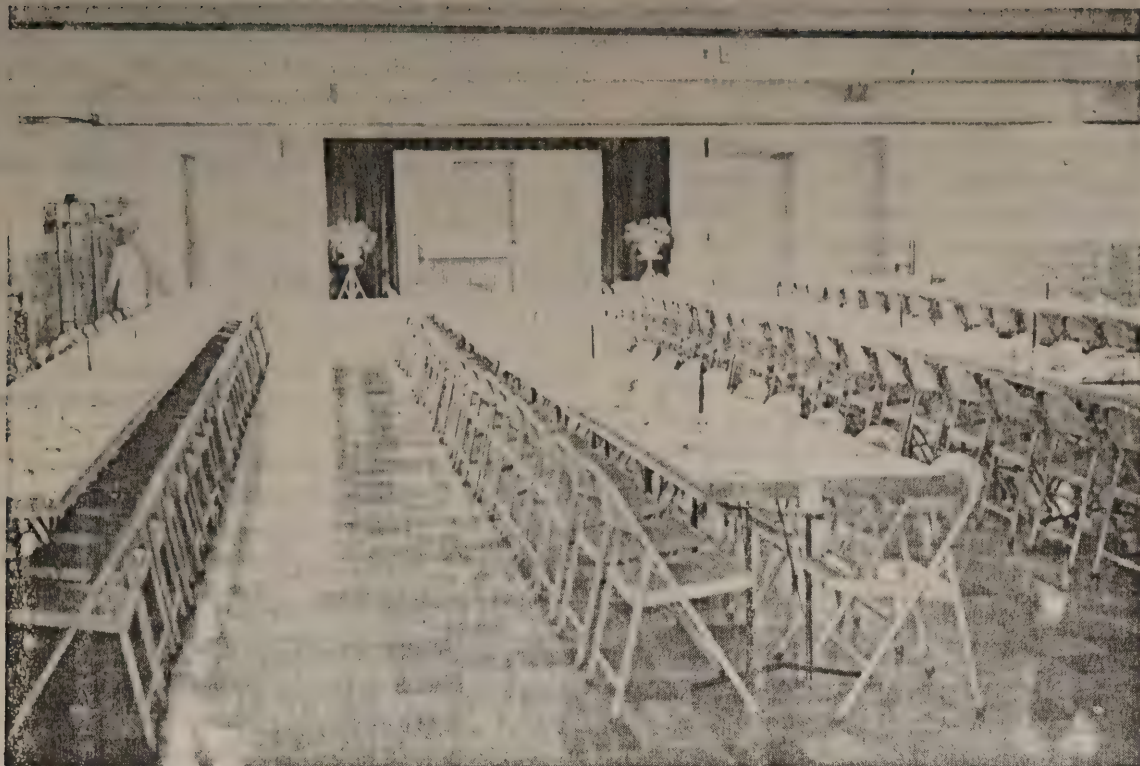
"The basement social hall, 37 by 74 feet in size, has walls of Haydite acoustical block painted in ivory colors with a wainscot of turquoise ceramic tile and an acoustical ceiling. The covering on the concrete floor is vinyl asbestos tile in variegated shades of cork laid by volunteers from the parish. Two Modern-Fold doors, approximately 40 feet in length divide the room when necessary into three smaller rooms for catechetical instructions or for smaller gatherings. In the basement also are a stage 11x20 feet, storage rooms, cloak and dressing rooms, rest rooms and a modern kitchen. An oil-fired hot water system heats the building with convectors and unit ventilators which are zone controlled.



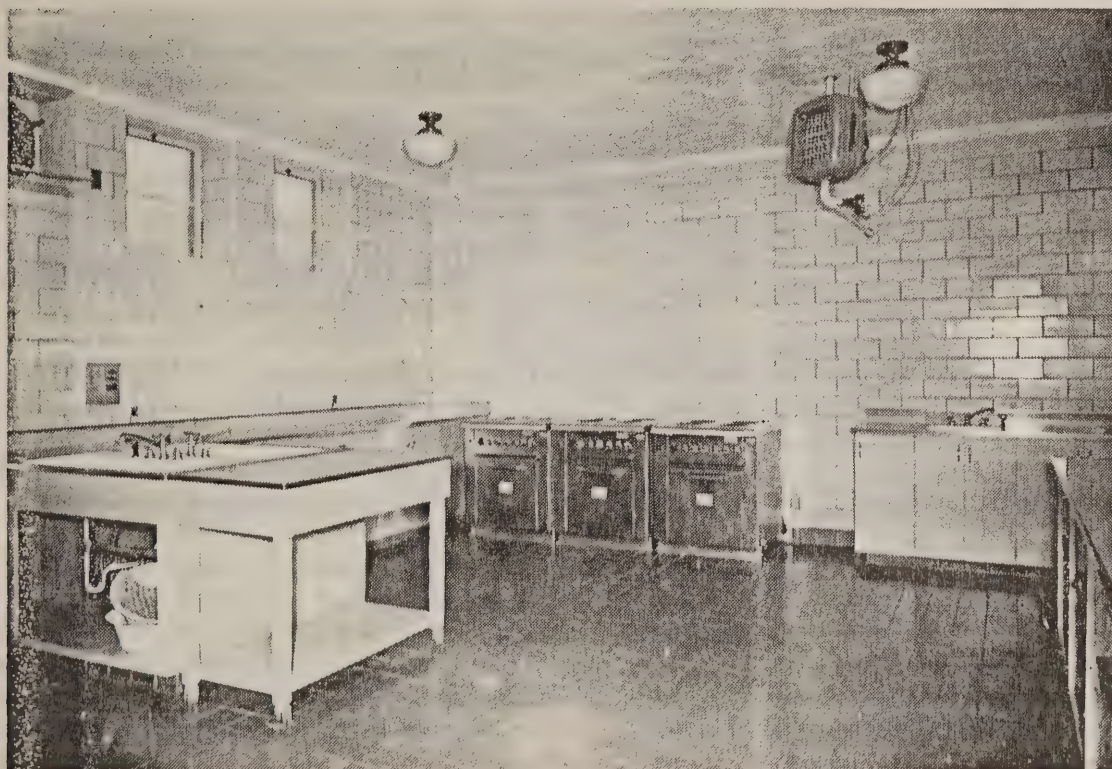
St. John's Parish Hall as viewed from west entrance.



St. John's Parish Hall looking toward the stage.



St. John's Parish Hall with the tables and chairs in order for the St. Patrick's Day dinner, 1960.



The roomy and serviceable kitchen in St. John's Parish Hall.

"The architect for the new church was William Beuttler, A. I. A., of Sioux City. The general contractor was Weir Whitmore of Onawa; the plumbing and heating contractor was Budden and Sons of Sioux City and the electrical contractor was Maurice Bakke of Onawa. Father B. V. Greteman is pastor."

Dedication -- November 8, 1955

The dedication ceremonies were reported in the columns of the "Onawa Sentinel," as follows:

"The new St. John's Catholic Church here was dedicated to the glory of God and to the honor of St. John the Evangelist in solemn ceremonies on Tuesday, November 8, 1955. Officiating at the ceremonies was the Most Reverend Joseph M. Mueller, D.D., Bishop of the Diocese of Sioux City.

"The ceremonies began at 9:30 in the morning of a crisp, cool, yet clear autumn day with the blessing and laying of the cornerstone. In a place prepared in this stone went a sealed copper box containing a history of the parish, church reports and bulletins, a set of 1955 proof coins obtained especially for this purpose from the U. S. Mint in Philadelphia, and copies of local and diocesan newspapers which contained articles about the new Church."

The following article, written by Patrick J. Morrow, at the request of parishioners, was included with the above-mentioned items:

"Seemingly no history that we find sealed in a church cornerstone relating noteworthy incidents, personages and facts prior to the construction of the current edifice, recognizes the efforts of the incumbent pastor.

"The parishes of St. John's and St. Bernard's have been the recipient of the services of the very able Father B. V. Greteman since September 12, 1940. This servant of God, devoted to the spiritual needs of his flock, has proven to have additional virtues and abilities that make him an exception in his chosen field.

"Although all material possessions of the Church have one purpose, devotion to God and His ends, the financial status of a parish does have a marked effect on the morale and progress of a parish. In 1941 Father Greteman completed the plans for St. Bernard's Church at Blencoe and consolidated the sentiments of the parishioners in favor of a new edifice that would be a credit to any community. During the post-war years the wis-

dom of building St. Bernard's new church in 1941 has been proven many times.

"In retrospect it is easy to see the pattern of events. But in the twelve months following World War II, contemporaries of that period will remember the sudden and welcome influx of more Catholic families into St. John's parish. This increase forewarned Father Greteman of crowded conditions that were to come.

"Utilizing the ambitious energies of many young men of the parish and the wisdom of the older members, Father caused them to rejuvenate the 'St. John's Men's Club.' In the same year a building committee was drawn from this group and through the cooperation of all parishioners the building fund was given new impetus. During the prosperous post-war period marked by high incomes and the generosity of the parishioners the fund grew in the noteworthy fashion reported in the church history.

"No one can record the many hours of planning devoted by Father Greteman to St. John's new church. No one will know all the labors performed by him during the years 1952-1955 concerning the church. No one knows the skill exhibited by him to the benefit of all in obtaining sound, functional and beautiful church and social hall.

"Undoubtedly each parishioner can relate personal contacts and knowledge of various items with which they are familiar. And we know the high regard of the contractors and workmen who built the church, will be recorded in anecdotes concerning Father's close attention to detail which will live for many years.

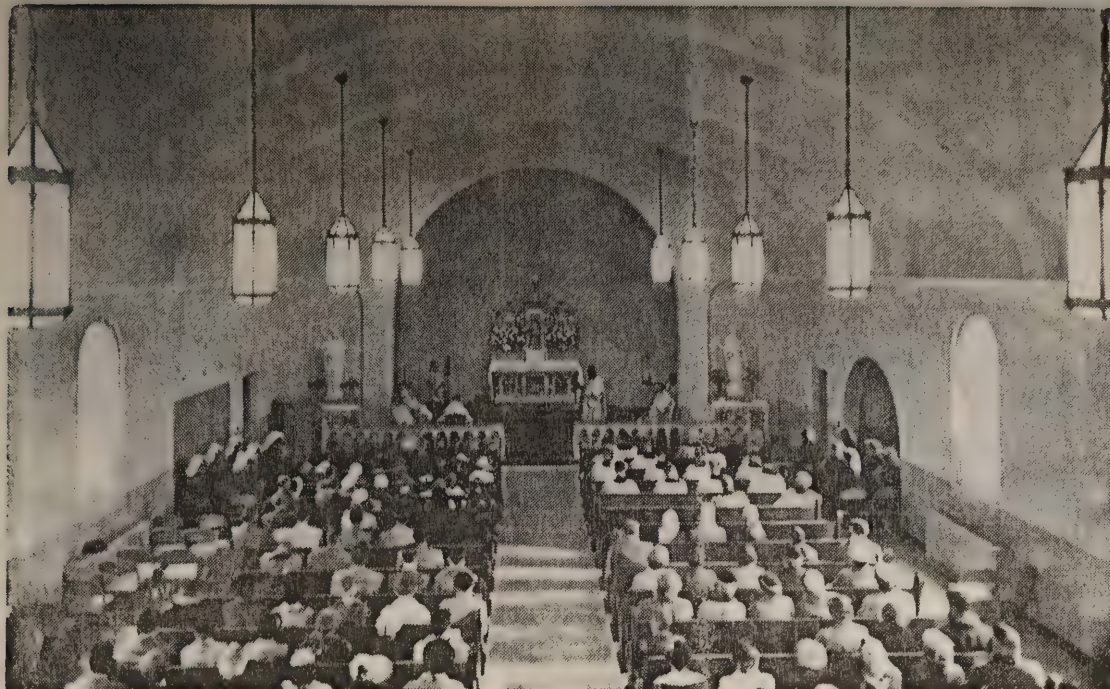
"Father's close association and familiarity with the stone, the brick and all other material in the new St. John's Church is best evidenced by the thorough and beautiful description of the church in the news announcements written by him and found in various publications reporting the dedication ceremonies.

"Lest man's memory grow dim, history will record the unusual ability of Father Greteman to foresee the problems of the parish and the demands of the parishioners in minute detail. At the risk of contradiction by the passage of time, it should be recorded that Father Greteman, through his devotion to his family in St. Bernard's and St. John's Parishes, shall always live in their memories as one of the finest of the Cloth.

"Offered in the spirit that he, in his modesty, will not record his activities, the parishioners of St. Bernard's and St. John's parishes salute Father Bernard V. Greteman—a builder of our spiritual life and of our outward sign of community worship—our churches.

Nov. 7, A.D. 1955."

DEDICATION DAY--November 8, 1955



Pontifical High Mass by Bishop Mueller.



Bishop Mueller addresses the congregation after the ceremonies.



St. John's Church, Onawa, with the Rectory in the right background.

In the opening along with the new cornerstone box was placed the cornerstone box from the old church which contained the following:

- 1) A short history of the Parish written by Father Ryan, pastor, listing the date of the erection of the first church, the date of the first Mass in this vicinity, the names of former pastors, the present population of the parish (94 souls), etc.
- 2) Copies of the *Onawa Sentinel* of November 12, 1913; the *Onawa Weekly Democrat* of November 6, 1913, and the *Sioux City Journal* of November 12, 1913.
- 3) A copy of the *Onawa Sentinel* of April 3, 1913, containing the story about the building plans for the new church.

The quotation from the *Onawa Sentinel* continues:

"Following the cornerstone blessing came the dedication and blessing of the church itself. Large parts of both of these two ceremonies take place outside of the church, and many of those in attendance braved the cool weather to witness the impressive rites. Another crowd of less hardy souls waited inside the church for the remainder of the morning's services to begin. When both groups were later together on the inside, the new church was filled to capacity.

"Assisting the Bishop at the blessing and dedication were the local pastor, Father B. V. Greteman, Father George Benjamin of Fort Dodge, a native son of the parish, Father Karl Hansen of Holstein, Father Alfred McCoy of Sioux City and Father Joseph Tolan of Sac City.

"Officers for the Pontifical High Mass include the Rt. Rev. Msgr. P. P. Gearen, Algona, arch priest; the

Very Rev. E. C. Lilly, Sioux City and the Rev. John Ryan, Boone, deacons of honor; Father A. H. Ocken, Mapleton, deacon and Father George Benjamin, sub-deacon; Fathers Lawrence Greteman, Halbur, and Harry Dailey, Ida Grove, acolytes; Father Thomas Lawless, Oto, cross and censor bearer; Father Edward Hoffman, Neptune, book-bearer; and Fathers B. V. Greteman, Alfred McCoy, Karl Hansen and Joseph Tolan, masters of ceremonies.

"Members of St. John's choir, under the capable direction of Mrs. Carl Rieff with Mrs. Leo Gaukel as accompanist at the new Baldwin organ, sang beautifully at the Mass.

"Following the Mass and the sermon which was delivered by the Reverend Richard Sweeney of Danbury, who is also the Diocesan director of the Society for the Propagation of the Faith, the Bishop spoke a short congratulatory message to the congregation and then administered the Sacrament of Confirmation to a group of 45 children and adults from the parish.

"After the services in the Church, the pastor and the parishioners were hosts, at a dinner in the new parish hall, to the Bishop, the clergy and the Fourth degree Knights of Columbus from Carroll, who had formed a guard of honor for the morning services. The Knights, resplendent and colorful in their full dress uniforms with plumed hats, capes and swords were old friends of Father Greteman from his native town of Carroll. The dinner was concluded with a short talk of gratitude by Father Greteman to all who had helped to make that day possible and so successful, and by a response from the Most Reverend Bishop."

The Sioux City

IL 19, 1870.

WEATHER FORECAST

Washington, D. C., Nov. 11. - A clearing tendency and partial clearing conditions are expected for Tuesday and Wednesday. Light to moderate southerly winds, with temperatures rising to 60 to 65 degrees.

CATHOLIC CHURCH

IS NOW ASSURED

THE MEMBERS OF THE CHURCH OF THE HOLY TRINITY, ST. JOHN'S CHURCH, CATHOLIC CHURCH, IS NOW ASSURED. The members of the church of the Holy Trinity, St. John's Church, Catholic Church, is now assured. The members of the church of the Holy Trinity, St. John's Church, Catholic Church, is now assured.



CLEVELAND OBER

MAINTENANCE OF

IAWA SENTINEL

IAWA, HAMILTON COUNTY, IOWA, THURSDAY, NOV. 11, 1915.

WHOLE NUMBER 1

IMPORTANT RULING REV. PERKINS MAY ON AUTO TAX BECOME EDITOR

After You Have
Four Years A
Only If

Each Local Interest
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... and the product
... at Turin, I. com.
... when Catana has a buyer,
... that should come here
... There

WELL KNOWN COUPL

Daily Democrat

STORYS AND THE FIVE

ESTABLISHED FEBRUARY

JUDGE

There is a
Likable
Attorney

COUNTY RECORDERS OF DEEDS

Does a big Business During January
February and March.

... quarter just closed is down to 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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THE OWNERS

OF THE

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The newspapers found in the cornerstone box of the second St. John's Church (1913). They and the other contents were resealed and placed into the cornerstone of the present church.

St John's Church.

The first priest who visited the parish were Father
 Kelley and Deacons, others on, and from Council Bluffs
 in the years 1858 and 1859.
 The first house built in the parish was said to be home for
 the poor in 1860 and 1861. It was built by Father Kelley.
 The first church in the year 1872 on a lot given by B. D.
 Haidor.

The following have been ministers of the Catholic Church:
 Father J. A. Baron, and Father
 Reginald, all from Rome City.

Rev. J. A. Baron, from 1885-1887.

Rev. J. A. Baron, from 1887-1889.

Rev. Robert J. Taylor, from 1889-1891.

Rev. J. A. Baron, from 1891-1893.

Rev. J. A. Baron, from 1893-1895.

Rev. J. A. Baron, from 1895-1897.

Rev. J. A. Baron, from 1897-1900.

Rev. J. A. Baron, from 1900-1903.

Rev. J. A. Baron, from 1903-1905.

Rev. J. A. Baron, from 1905-1907.

Rev. J. A. Baron, from 1907-1910.

Rev. J. A. Baron, from 1910-1913.

The present population of the parish is 800.
 The history and the site of the church was given
 during the jubilee of 1900. The church was built
 in 1872. It was begun by Father Kelley and
 finished December 1872.

The church is owned by the parish.
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 The church is owned by the parish.

J. Ryan

St John's Church

Chas. Ryan

DEDICATION SERMON

BY FATHER RICHARD V. SWEENEY

"How awe-inspiring is this place; this is no other than the house of God and the gate of heaven."

—GENESIS 28:17

You will remember the story of Jacob in the Old Testament. As he was traveling to Mesopotamia, at evening time he took his rest on the open plain, after choosing a stone for a pillow. During the night he had a dream in which he saw a great ladder reaching up to heaven itself, on which angels were ascending and descending. At the top of the ladder he beheld the Lord God standing and indicating his pleasure that this spot be chosen as the site of an altar. When Jacob arose from his sleep he said: "How awe-inspiring is this place; this is no other than the house of God and the gate of heaven."

This beautiful parish church of St. John, which our Most Reverend Bishop has blessed and dedicated today, is the house which you, the good people of Onawa, have built for your God. As you celebrate this landmark in the history of your parish—what satisfaction must be in your hearts today. Your thoughts go back certainly to your parents and grandparents, now dead, who pioneered Catholicism in this area, and who, through much sacrifice, erected a suitable church in this community. That dedicated structure was for them the very hub and center of their lives around which they lived close to God. As the years went by and the parish increased in souls, there became the need at two different times for a more adequate and fitting house of God. Now came your blessed opportunity to express your love of God and, again through sacrifice and saving, you have erected this beautiful and modern edifice to serve the needs of the present generation. It is your House of God and your gate of Heaven.

The architecture of this Church points unmistakably to the heart of this sacred building—the altar and the tabernacle. Thus it is the House of God because it is the earthly home of the Son of God who lives here. He lives here, not as a mere remembrance or a souvenir or a keepsake, but Jesus lives here Body and Blood, Soul and Divinity, as really and truly as when He lived in His little home in Nazareth. It is, we might say, another Jacob's ladder, down which comes, not the angels of Heaven, but the Son of God Himself. It is the gateway of Heaven because through the altar, God comes to you, and through it, you return to God. Upon this altar is reenacted the Last Supper and Calvary; and, because of the altar, it is not a mere house, still less a meeting place or an auditorium. It is the home Christ has chosen for His own. It is a temple in which the Eucharistic Christ dwells with you day and night.

No wonder, then, that you made sacrifices that you might see this day of dedication. Here in this tabernacle while you are busy at work, earning a living for yourself and your family, your Eucharistic Lord dwells in your midst. "My delights are to be with the children of men." He said. While you are taking your rest at night He keeps vigil about you. He is not distant and remote from your lives. He has taken up His dwelling in the house which you have built for Him. Day and night He watches over this parish and its people, strengthening His own by His presence in their daily labors and burdens.

Since this church is God's house you will come often to visit Him. To the Eucharistic Christ you will come to offer Him your prayers of praise, thanksgiving, petition, and contrition. You will bring Him your human sorrows and pains, your joys and happiness, and you will leave His presence, refreshed and renewed.

But your parish Church is not only the House of God—it is the very gate of Heaven. Here it is at once both Bethlehem and Calvary, as well as Nazareth. Daily on this altar will be renewed the sacred drama of the birth and life and death of Jesus—the Eucharistic Saviour. Your priest each morning will bring Christ to earth so that your altar becomes the mystic hill of Calvary.

Within these sacred walls too, your spiritual lives will be lived from the cradle to the grave.

In this church stands the baptismal font. To it, your little child is carried, where the saving water is poured and the words commanded by Christ are spoken, and your little one begins his new life of grace as a child of God. The proud parents then know that they now share their child with the Heavenly Father.

Between the altar and the congregation stretches the altar rail, not as a barrier of separation, but as a banquet table where members of this parish become members one of another in being united with Christ in Holy Communion.

To this rail little ones will come at the moment of their First Holy Communion, for their hearts to become living tabernacles of the Eucharistic Christ; and back in the pews, father and mother will thrill as the Saviour takes their little ones to His heart.

Your growing boy and girl, facing the world's temptations against their holy faith, will kneel here, as they will this morning, to arise strengthened by the reception of the Holy Ghost to become soldiers of Jesus Christ.

The doors of this sanctuary rail will open again to welcome the young bride and groom, and Christ, whose first miracle was worked at a wedding feast, is both the host and the most important guest of the marriage.

Or the fine young son of the family, his years of study and preparation completed, will return to this parish church, to celebrate his first Mass before the altar

of his First Communion. From this altar too, will come those special graces through which unselfish daughters will be inspired by this Sacred Presence to consecrate their lives in the service of the Master as devoted Sisters; and again, proud parents will be rewarded for their generous gifts to God.

All the dearest happiness of earthly life is worked into the very fabric of this parish church. The baptism of little children, the nuptial Mass, the blessed moment of peace when God's grace re-enters the soul after a good confession, the early whisperings of God's grace of a religious vocation, the quiet moments of adoration, when the world seems so far away and God so very near, all these are set in the sacred precincts of your parish church.

The intimate sorrows of life will come too, with swift feet to this altar. The sinner in his shame and sorrow seeking divine forgiveness and strength, the discouraged farmer, and the business and professional man, kneeling down together begging the blessing of God upon their work—all will find consolation here.

And into this church will come your priest, with rapid yet reverent steps to bring the Christ of the Viaticum from this altar to the bedside of the dying. With His coming will come courage to face death and the Master of life and death.

Still and calm, the body of your beloved dead will rest before this altar while Calvary renewed will pour

down grace and pardon. And, long after death the Masses for the dead will be offered here, again and again, to speed their entrance into Heaven.

How true it is that you have erected here the House of God and the Gate of Heaven. You have built a Church which is a splendid tribute to priest and people; for it is the united work of your zealous pastor, Father Greteman, who loves the House of God, and you, his people who followed him loyally and devotedly in sacrifice and unselfishness.

Long hours of detailed planning toward perfection in construction and beauty; many years spent in the economy of raising and using funds wisely—all this has been the constant concern of your pastor. This brave dream of his, Father Greteman has seen fulfilled this morning. His reward is his priestly realization that you are the benefactors of his efforts—that your parish Church will enable you better to worship God and save your souls.

May this new parish Church become the shrine of your earthly pilgrimage, bringing you peace and happiness. May it be for you the gate of Heaven. You have built with loving hands an earthly home for the Son of God, so that one day He will welcome you into His Heavenly mansion. You have sheltered the Eucharistic Christ in time; He will shelter you for all eternity.

—Amen.



The choir loft and the new Baldwin organ (donated by Stangel Brothers).

Furnishings for St. John's

In September of 1955, A. J. Barrett Sr. of Sioux City, a former member of the parish, built and donated to the Church a beautiful and artistic lectern.

That same year, on December 8, the new oak pews were delivered, and with the able assistance of a number of volunteers from the parish, were properly installed. The pews from the old church, which had been used temporarily while awaiting the new, were sold to St. Mary's Church of Pomeroy.

The communion railing, constructed of oak and with a marble top, was copied from an old Italian painting. The central figure on its gates is a gold ciborium surmounted by a spotless white host, a symbol of the Sacrament of the Holy Eucharist. Carved as a border for this figure are stalks of wheat and clusters of grapes, also symbolizing this same Sacrament.

In February of 1956, the Parish, again looking toward the future, acquired new property on Iowa Avenue, adjacent to the lots purchased in 1951. With this purchase, for \$6,500, the entire frontage in the block now belongs to the parish.

The Stations of the Cross, hand carved of white oak and designed especially for our church, were installed early in 1956 and were blessed and formally erected on March 10, 1956 by a Franciscan Father from Sioux City. As we know, these stations are pictured representations of the various events in the Passion of our Blessed Lord. They enable the people to accompany our Redeemer, as it were, in prayerful reflection on that sorrowful journey, which began at the house of Pilate and ended in the tomb.

These new stations are of a unique and original design. The fourteen plaques are in the form of a modified Celtic cross, known by artists as the "Cross Petee Nowy." They were hand carved of white oak by an artist from the great wood carving center of Oberammergau in Germany, and were finished in silver grey to match the other interior woodwork in our church.

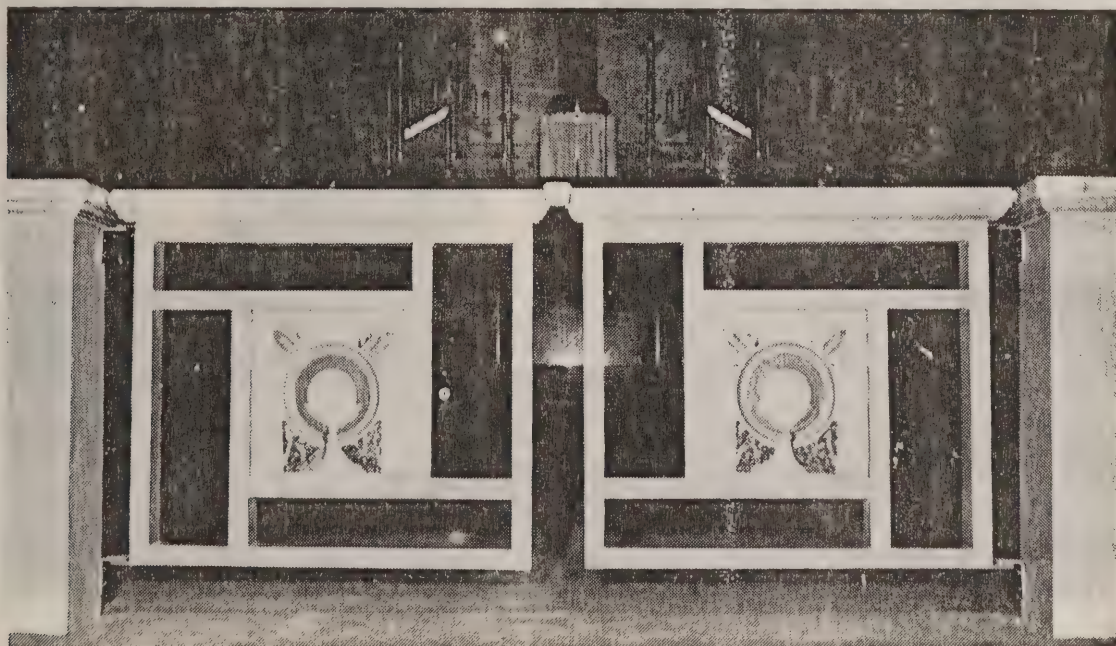
The carving in the center medallion depicts Christ and one of the characters He met on His sorrowful journey to Calvary.

On the lower arm of the cross is the number of the Station, while each of the other arms depicts a carved "Passion Flower."

Because of the design of these stations, only part of this flower could be shown, but the whole passion flower, in Church symbolism, contains all of the symbols of the Passion.

The central column represents the column of the scourging. The ovary is shaped like the hammer used to drive the nails. The three styles, each with a roughly rounded head, are the nails. There are five stamens, symbolical of the five wounds. The ray within the flowers form a nimbus, symbolical of our Lord's glory. The leaf is shaped like a spear which pierced His heart. The ten petals represent the ten Apostles who forsook Him and fled, leaving only Judas the traitor, and St. John, the Patron Saint of this Church, who followed Him and stood beside the Cross. The flower is said to bloom only three days, representing the time during which Our Lord lay in the tomb.

Many of these characteristics of the Passion Flower can be clearly identified in the carvings of these Stations.



The communion railing gates with their symbols of the Holy Eucharist.

In 1957 the Parish was the recipient of a large bequest from the Charles B. Kelsey Estate, part of which was designated for Parochial School purposes. With the remainder, a new Main Altar was purchased and installed as a memorial to this Kelsey family. The altar itself, and the gradines are constructed of Italian Rosato marble, and the four supporting columns are of Italian Forest Green marble. The reredos, or background, the wainscot, and the ornaments were built and carved of white oak by craftsmen from Oberammergau in Germany.

The corpus, or body of Christ, carved by these same artists, is of linden wood, bleached and lightly shaded. Its unusual design shows Our Lord on the Cross overlooking the multitude, and not Christ with His head bowed in death, which is so frequently depicted. This crucifix, the bronze tabernacle with its interior plated in gold, and the other altar furnishings are the gifts of many parishioners in memory of, and honoring their priest friends and the pastors who have served this congregation.

The old altar, originally the gift of St. Joseph's Church at Anthon, and used in the church until August 30, 1957, was then donated to St. Philip's Church at Hornick, a former Mission of the Onawa Parish. The small side altars were included in this gift, and new side altars, constructed of oak, were designed and purchased to harmonize with the beautiful main altar. In

the niches above them are hand carved statues of Our Blessed Mother and of St. Joseph. These were carved of butternut-wood by the same artists from Oberammergau who did the Stations and the main altar. The statues and the oak brackets, on which they rest, are all finished in silver grey, as are all of the Church furnishings.

In October of 1957, the new Church was artistically decorated by the Schettler Studios of Carroll, Iowa, and the art glass windows were installed. Six of these nave windows were rebuilt from the windows of the former Church, and two others were constructed to match these six. The rebuilt windows were originally donated in memory of JOHN KEITGES, TIMOTHY and ELLEN MURPHY, ANTHONY and JULIA BROWN, DANIEL RIORDAN, BARBARA CONLON and LAWRENCE and JULIA RYAN (the parents of Father Ryan, a former pastor). Scriptural texts were substituted for these family names. The windows are the work of Columbia Stained Glass Company of Milwaukee, Wisconsin, and were completed at a cost of \$5,360.

In the fall of 1959, the altar and carved butternut-wood statue of St. John the Evangelist, patron of the Church, were delivered and installed in the shrine niche designed for that purpose. This shrine and its furnishings, a donation from Helen J. Murphy, is a memorial to her family, the John R. Murphy's, the first Catholic settlers of this parish.



The Main Altar in St. John's Church (donated by the Charles B. Kelsey Estate in memory of the Kelsey family.)

Description of the Altar Symbols

The altar, like all the other furnishings of the Church, has been carefully planned and designed, so as to bring greater devotion to all who participate in the Sacrifice of the Mass, especially for those who understand the meaning of the altar symbols.

In the marble panel beneath the mensa is the modernized version. CHI RHO, symbol of Christ.

The center panel of the reredos, which forms the background for the carved figure of Christ on the Cross, is stenciled with fleur-de-lys, symbol of the humanity of Our Lord.

Surrounding this panel are wood-carved emblems of the Passion, as follows:

1. *The Lantern* of the Roman guard, which is a symbol of the betrayal of Christ. It refers to St. John 18, 3 where Judas and the band of ruffians "came there with lanterns, and torches, and weapons."

2. *The Ewer and Basin.* A basin, with a ewer above it, refers to Pilate's act in ordering a basin and water, and washing his hands of The Saviour.

3. *The Crown of Thorns.* This symbol is too well known to need detailed description, referring to Our Lord's crowning with thorns.

4. *A Crowing Cock.* This is a very familiar symbol of the trial and condemnation of Our Saviour, and is connected with Simon Peter's denial. Many carvings and

paintings of it exist, and every tourist remembers the cock on top of the great clock in Strasbourg Cathedral. This cock crows realistically whenever the figure of Simon Peter appears among the walking Apostles.

5. *The Hammer and Nails.* Another symbol of the Crucifixion is a hammer, and three large rough nails with square heads. This is a favorite subject with Mediaeval wood carvers.

6. *The Chalice and Cross.* The Agony in Gethsemane is almost invariably pictured by the use of a jewelled chalice, out of which is rising a small cross with pointed ends. This is called the Cross of Suffering. The reference, of course, is to Our Lord's prayer in Gethsemane, concerning the cup of suffering, as recorded in St. Luke 22:42.

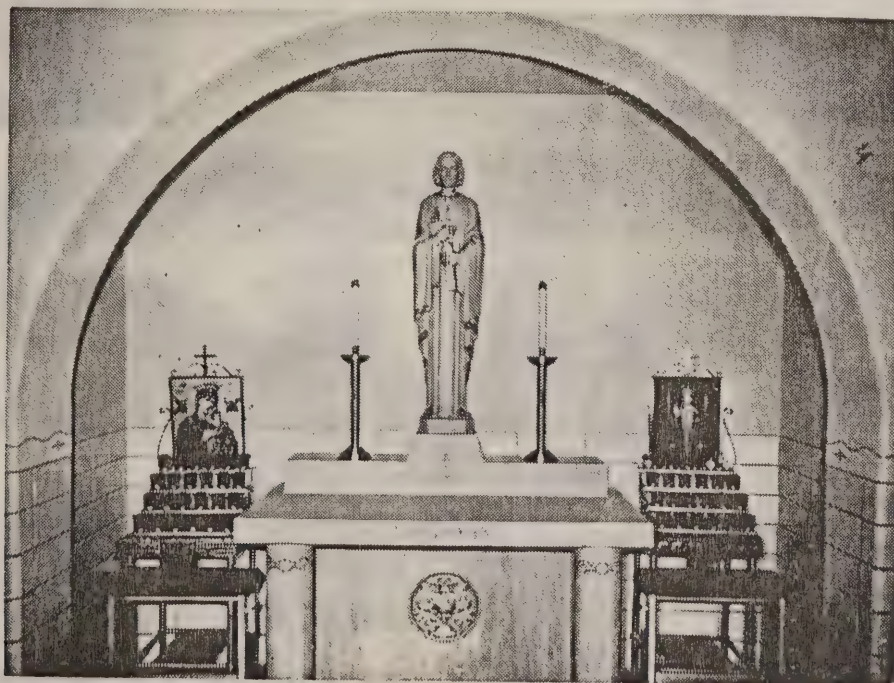
7. *A Ladder,* with a reed and sponge in saltire (crossed), is also used as a symbol of the Crucifixion.

8. *The Cross and Winding Sheet.* From ancient times these have been identified with the descent from the cross. The winding sheet refers to the cloth wrapped around the body of Christ for burial.

9. *The Torch and Club in Saltire.* From St. John 18:3, this symbol recalls the seizure of Our Lord by the mob in the Garden.

10. *The Seamless Coat.* This very common Passion symbol shows a seamless tunic, with sleeves outspread. Above it are two dice, and below a third. The reference, of course, is to the soldiers who sat beneath the cross casting lots for His seamless coat.

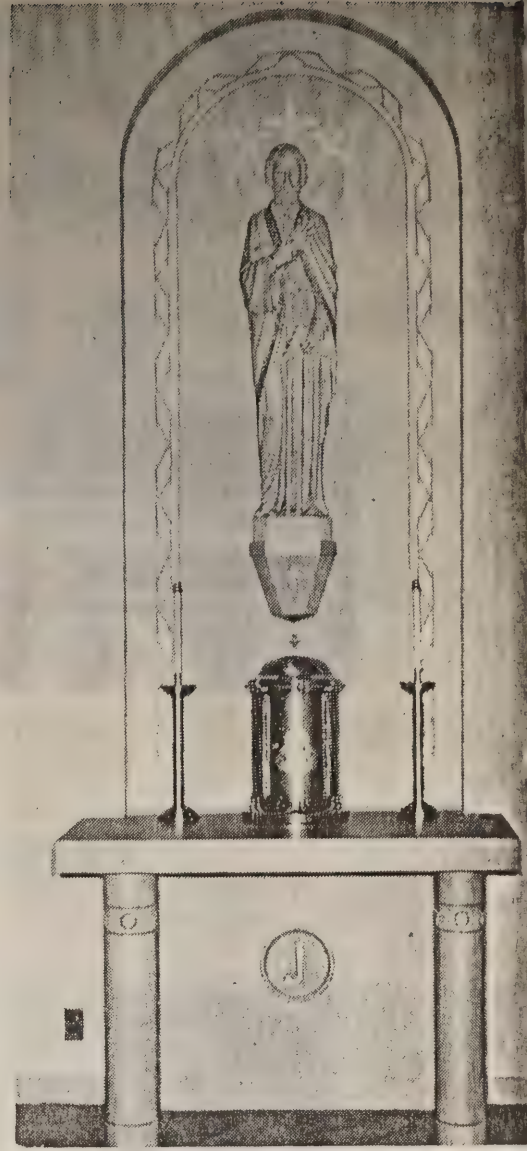
11. *A Pillar and Scourge in Saltire.* This symbol recalls the scourging of Our Lord by Pontius Pilate.



The Altar and Statue of St. John the Evangelist, Patron of the Church (donated by Helen J. Murphy in memory of the John R. Murphy family--John R., Mrs. Margaret, Miss Mary, John, Miss Margaret, William, Charles, Mark, Harold and Miss Helen J. Murphy).

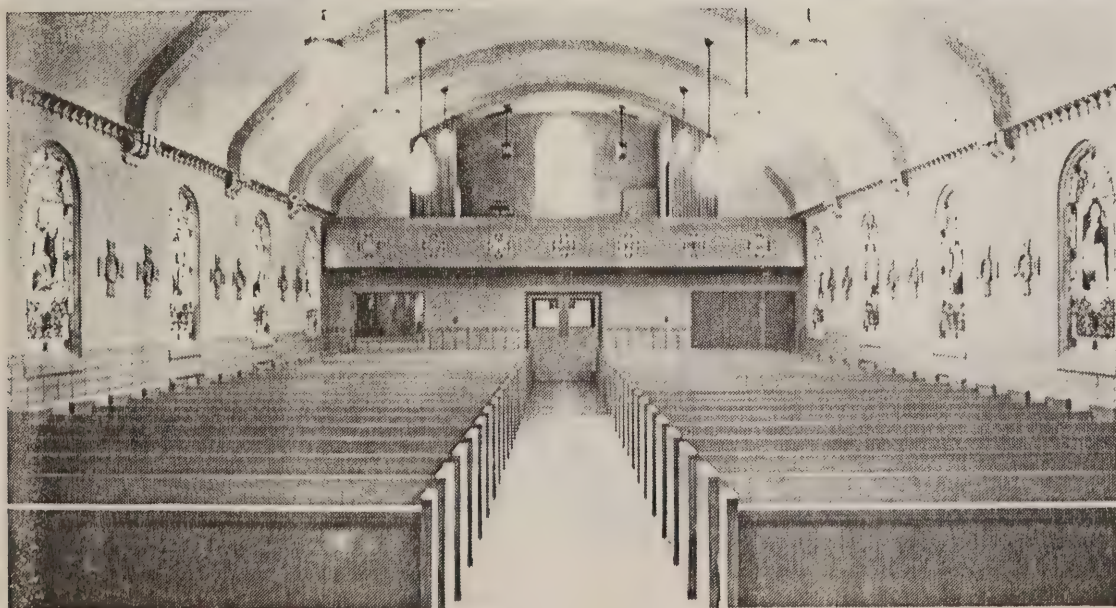


At Left: The Altar and Statue of the Blessed Virgin Mary (donated by Justin Keitges in memory of Elizabeth Keitges).



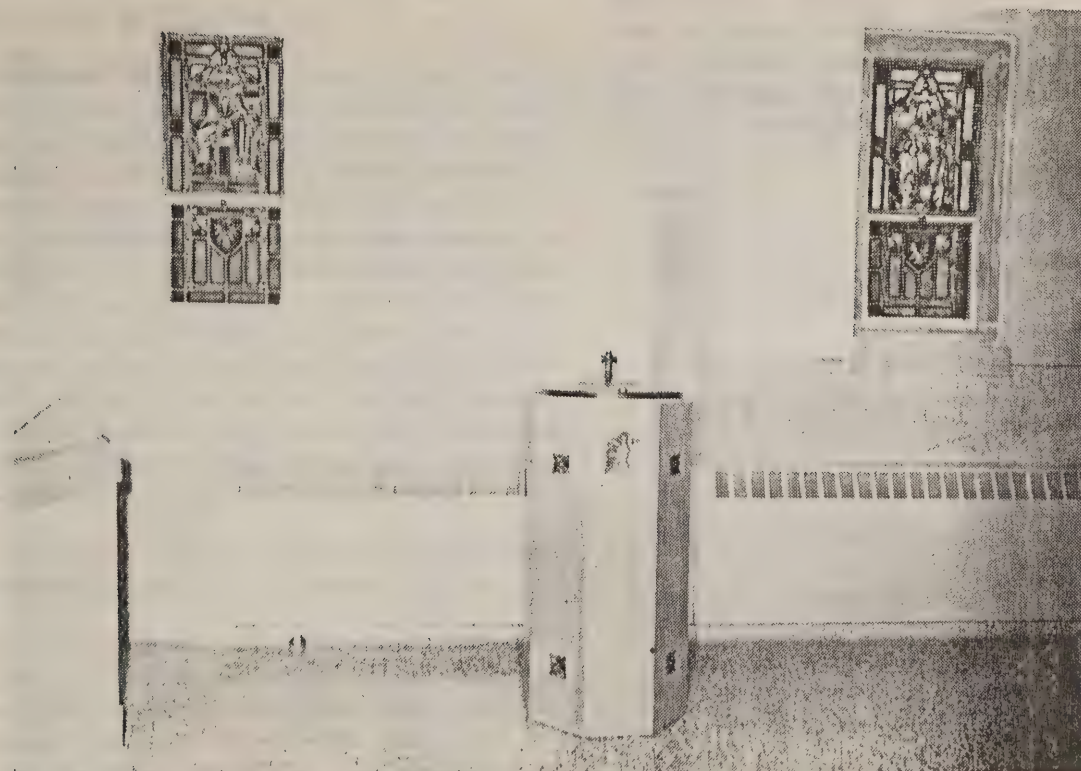
At Right: The Altar and Statue of St. Joseph (donated by William H. Krebs in memory of Anna Krebs).

Below: The interior of St. John's Church from the sanctuary.





The interior of St. John's Church looking toward the Main Altar.



The Baptismal Font (donated by Mr. and Mrs. Leonard J. Ryan).

Explanation of the Stained Glass Windows

In the nave of the Church are eight large windows of imported stained glass. Six of these were originally in the former Church and were completely rebuilt to fit the openings of the new edifice. Two others were designed and assembled to match these.

The scenes in these eight windows depict for us various events in the life of Our Lord. In each is also a related quotation from Sacred Scripture. The scenes pictured are THE NATIVITY with its quotation, "*And the word was made flesh*"; THE HOLY FAMILY with St. Luke's words, "*His name was called Jesus*"; OUR LORD IN THE TEMPLE AT THE AGE OF TWELVE and St. Luke's text, "*He was subject to them*"; THE GOOD SHEPHERD with St. John's words, "*I am the Good Shepherd*"; OUR LORD AND THE RICH YOUNG MAN and St. Matthew's text, "*If thou wilt be perfect—come follow Me*"; THE RESURRECTION and the words of St. Mark, "*He is risen, He is not here*"; THE AGONY IN THE GARDEN and St. Luke's text, "*Not My will but Thine be done*"; and OUR LORD'S APPEARANCE TO ST. MARGARET MARY and St. Matthew's words, "*Learn from Me, for I am meek and humble of heart.*"

(See pictures on pages 115, 117, 119, and 121.)

In the choir balcony is the window of St. Cecelia, patroness of music, and the various symbols associated with her and church music. The windows in the stairway leading to the choir balcony contain windows of Our Lady of Lourdes and Our Lady of Fatima. In the mothers' and children's room are the representations of Our Guardian Angel and of Christ Blessing the Little Children. The stairway leading into the Parish Hall has a window of the crossed Papal and National Flags. In the Baptistry we find depicted the Baptism of Our Lord and the Sacrament of Confirmation being administered. The north and south entrances contain the windows of Mary, Queen of Heaven and St. Joseph, the Worker, honoring the recent Feasts of these two great Saints.

In the six main entrance windows are depicted the symbols of the seasons of the Ecclesiastical Year, namely,

1) ADVENT, which is symbolized as a season of *Preparation*; the open Bible in this window reminds us of the promise of the Redeemer found therein, and of the Old Testament accounts of the chosen people waiting and preparing for His coming; the lily in the window is a symbol of the Blessed Virgin Mary, and with the dove, a

symbol of the Holy Ghost, recalls to us the fulfillment of the Promise with the appearance of the Angel to Mary in the Annunciation.

2) The CHRISTMAS season, from the Feast of the Nativity until the Feast of the Epiphany, is symbolized as a season of *Adoration*; in this window we find the Star of Bethlehem shining on the Manger, thus recalling the Birth of the Saviour.

3) EPIPHANY, a season of several weeks before Lent and its three preparatory Sundays is symbolized as a season of *Imitation*—the imitation of Christ. The lilies in the window are symbolical of the Blessed Virgin and of St. Joseph, the parents of the Saviour to whom He was subject in His childhood years; the daisy pictured here symbolizes the innocence of the Holy Child.

4) The LENTEN season, a time of *Mortification*, is symbolized by the CHI RHO, Greek letters referring to Our Lord and picturing Him here overcoming satan, symbolized by a dragon. It recalls the temptation of Christ at the beginning of His public life.

5) EASTER, a season in the Church year from Easter until Pentecost, is the time during which we commemorate the Feasts of the *Resurrection* and Ascension of Our Lord. These are symbolized by the empty Cross of Glory with the rays emanating from its center, and the footprints with clouds above.

6) The last of these windows symbolizes the season of PENTECOST, a season from Pentecost Sunday until Advent—a time of *Sanctification*. This is depicted by a dove, a symbol of the Holy Ghost, and the flames of fire, symbolizing His Gifts and Fruits, our helps and rewards on our way to heaven.



Mrs. Mary Greteman, mother of the pastor, works with her flowers which adorn the altars of the church regularly.

MAIN ENTRANCE WINDOWS



Left to right: Windows symbolizing the seasons of Advent, Christmas, and the Epiphany.



Left to right: Windows symbolizing the seasons of Lent, Easter and Pentecost.

FINANCIAL REPORT

DONORS and DONATIONS

BUILDING OPERATIONS—St. John's Church, Onawa
1954-1960

NEW CHURCH EXPENDITURES:

Architect	\$ 4,414.37
Performance bond	774.56
Building Permit	2.00
Builders Risk Insurance	551.93
General Contract (revised) (Whitmore)	100,084.56
General contract extras and additions	936.23
Floor coverings (Terrazzo, carpeting, cork and vinyl tile)	6,837.81
Plumbing and Heating contract (Budden and Sons)	13,700.00
Plumbing and Heating extras and additions	752.45
Electrical contract (Bakke)	4,224.66
Electrical extras and additions	515.20
Electrical fixtures	1,838.91
Freight on fixtures	41.50
Parish Hall and kitchen furnishings (Stoves, tables, chairs, room-dividers, steam tables, silver, dishes, etc.) ...	5,495.80
Landscaping and walks	887.62
Stained Glass Windows	5,820.00
Sound Equipment (Church bell, voice re-enforcement system etc.)	2,007.88
Pews and kneelers	6,502.90
Stations	1,093.21
Communion Railing	590.60
Altar, statues and crucifix	9,760.77
Tabernacles	870.00
Candle holders and candelabra	915.00
Baptismal font	265.10
Decorating	1,858.95
Other Church furnishings	320.29
Dedication expense	278.75
Baldwin organ	3,000.00

TOTAL\$174,374.08

MOVING AND RENOVATING OLD
CHURCH FOR TEMPORARY USE 1,650.53

NEW PROPERTY PURCHASED:

Pike house and lot (1951)	3,865.00
Taylor house and lot (1956)	6,500.00
	\$ 10,365.00

GRAND TOTAL EXPENDITURES\$186,389.61

CONTRIBUTORS TO ST. JOHN'S BUILDING FUND — 1944 to 1960

Alexander, Bertha	Benjamin, Tom
Alexander, Mrs. Dena	Benjamin, Virginia
Alexander, Raymond	Beran, Ray
Armour, Mrs. Norma	Berry Lumber Co.
Arndt, Bernard	Bisbee, C. M.
Arndt, Edna	Blazek, Mrs. W. B.
Arney, Max	Block, Mrs. Nelle
Bair, Mrs. Robert	Bussey, Mrs. Alice
Barrett, A. J.	Chapman, Mrs. Edith
Beck, George	Chapman, Mrs. Zada
Beck, Katherine	Clodfelter, Mrs. Anna
Beck, Royce Jr.	Coen, James
Behrens, Mrs. Mary	Comfort, Mrs. Florence
Beigel, Wayne	Connery, Claire
Bender, Paul M.	Craford, David
Benjamin, Bert	Dean, Mrs. A. L.
Benjamin, Dan	Delanty, Jerry
Benjamin Hays	Delanty, Ray
Benjamin, Mrs. Hays	Delashmutt, Mrs. Ernest
Benjamin, Helen	Deveny, Mrs. Mary
Benjamin, Herbert	Dugdale, A. F.
Benjamin, Mary	Eidt, Joseph M.
Benjamin, Maurice	Ellis, Dayle
Benjamin, Paul	Feldhacker, Bernard

Feldhacker, Joseph	Paseka, Lewis M.
Fellingham, Ed	Paseka, Richard
Folsom, Anna	Pash, Dale
Folsom, Maude	Pearson, Mrs. Ed
Folsom, Mrs. Rose	Pelletier, Gerald
Fouts, Mrs. Earl	Peterson, Mrs. Verl
Fouts, Earl	Pohlen, Jerry
Fouts, Hazel	Pokorny, A. V.
Fouts, Dr. L. R.	Pokorny, Mrs. A. V.
Gaukel, Dr. Leo	Pokorny, Andrew
George, Leslie	Porter, Mrs. Robert
Graff, Clarence	Premesberg, Mrs. Pauline
Greteman, Father B. V.	Rayback, Mrs. P. M.
Greteman, Mrs. Mary	Reetz, E. W.
Gunderson, Don	Rieff, Carl
Hacker, Berniece	Riley, John
Harrington Bros.	Riordan, E. J.
Hart, Lawrence H.	Riordan, Mayme
Hausman, Harold	Rock, LeRoy
Hime, William R.	Rock, Wallace
Hodapp, Merlin	Rodgers, Mrs. Grace
Howell, J. C.	Ross, Lyle
Hughes, J. D.	Ryan, Dwayne
Ihnat, Mike J.	Ryan, Leonard J.
Janousek, Louis	Ryan, Yvonne
Jewell, Mrs. M. C.	Sabatka, Mrs. Liddie
Keber, Herman	Sammin, F. E.
Keitges, Eugene	Samson, Dr. A. L.
Keitges, Francis	Samson, Mrs. Joan
Keitges, Justin	Samson, John H.
Kelsey, Dr. W. P.	Samson, Mrs. Kathryn
Killion, Luke	Samson, Dr. Paul
Krebs, William H.	Samson, Dr. W. L.
LaBrune, George L.	Saunders, Dr. A. J.
Larsen, M. E.	Shehan, Wm. Eugene
Lepovitz, Jean	Shook, Herbert
Lepovitz, Roy	Shultz, Merle
Loomis, Mrs. Charles	Simpson, Mrs. Eugene
Loomis, Charles	Sloane, Mrs. Sam
Low, John H.	Smith, Kathleen
Low, Ray Jr.	Smith, Marian
Low, W. R.	Smith, Tom
Mann, Duane	Snyder, Dorothy
Marfice, Paul J.	Snyder, Earl
Marsh, Mrs. Honorata	Solko, Emma
Mathys, Frank	St. John's Rosary Society
Mathys, Teresa	Stangel, E. A.
Meckenis, John	Stangel, Ferd
Melvin, Maurice	Stangel, George W.
Merritt, Harvey	Stangel, Joseph G.
Miller, Fernard	Stangel, Kenneth
Mokijewski, S.	Stangel, Marlene
Molitor, Howard R.	Stanislav, Ernest
Moon, Darold	Stanislav, Frank A.
Moore, Mrs. A. D.	Stanislav, George Jr.
Morrison, Mrs. Bruce	Stanislav, Leonard
Morrow, P. J.	Stanislav, Louis
Mueller, Most Reverend	Stanislav, Robert
Joseph M.	Steuart, William
Muller, Raymond	Swesey, Mrs. Marie
Murphy, C. T.	Thelen, Howard
Murphy, Miss Helen	Tortieill, Leo J. Jr.
Mustard, B. M.	Tortieill, Leo W. Sr.
McCarville, Emogene	Uhl, Warren
McClellan, Dr. John	Underhill, Mrs. Robert
McDonald, Mrs. Helen	Walter, Joseph
McElroy, Bernard	Walter, J. M. Jr.
McElroy, Mr. & Mrs. H. S.	Walter, Walter
McNeill, Mrs. Cecelia	Warengo, Raymond
McNeill, Harold	Warengo, Nick
McNeill, Raymond	Warner, Mrs. Paul
Nelson, Mrs. Robert	Weiss, Frances
Neppel, Monsignor Edward	West, Mrs. Elbert
Nielsen, Mrs. Marie	Williams, N. E.
Niewohner, Irwin	Wood, O. J.
O'Connell, T. R.	Wolpert, Dr. P. L.
O'Rourke, Edward	Zortman, Erve
Oliver Agency	Zortman, W. Gene
Onawa-Blencoe K of C Club	Zortman, Howard
Otte, Delbert	Zortman, Keith
Parks, Wayne	Zortman, John

Donations of Furnishings to St. John's Church—Onawa

THE MAIN ALTAR . . . By Charles B. Kelsey Estate, in memory of the Kelsey family.

BALDWIN ELECTRONIC ORGAN . . . By Stangel Bros.

SHRINE AND STATUE OF ST. JOHN . . . By Helen J. Murphy, in memory of the John R. Murphy family—(John R. Murphy, Mrs. Margaret Murphy, Miss Mary Murphy, John Murphy, Miss Margaret Murphy, William Murphy, Charles Murphy, Mark Murphy, Harold Murphy, and Miss Helen J. Murphy).

ELECTRIC CHURCH BELL . . . By Dr. P. L. Wolpert.

STATUE OF THE BLESSED VIRGIN MARY . . . By Justin Keitges, in memory of Elizabeth Keitges.

STATUE OF ST. JOSEPH . . . By William H. Krebs, in memory of Anna Krebs.

BAPTISMAL FONT . . . By Leonard J. Ryan.

STATIONS OF THE CROSS:

Number One . . .

By the Rose Folsom Family.

Number Two . . .

By Harold Hausman.

Number Three . . .

By Mary Benjamin.

Number Four . . .

By Mrs. Marie Nielsen.

Number Five . . .

By Louis Stanislaw.

Number Six . . .

By J. C. Howell.

Number Seven . . .

By Bertha and Raymond Alexander, and Mr. and Mrs. Charles Loomis.

Number Eight . . .

By Dr. P. L. Wolpert.

Number Nine . . .

By Mrs. P. L. Wolpert.

Number Ten . . .

By Mr. and Mrs. L. H. Hart.

Number Eleven . . .

By Mr. and Mrs. Richard Paseka.

Number Twelve . . .

By Mr. and Mrs. Earl Snyder, in memory of J. F. Brinkman.

Number Thirteen . . .

By Mr. and Mrs. P. J. Morrow.

Number Fourteen . . .

By Mr. and Mrs. Allyn Moore.

CHALICE AND PATEN . . . By relatives and friends, in memory of Daniel Paul Delanty.

TABERNACLE ON THE BLESSED VIRGIN ALTAR . . . By relatives and friends, in memory of Harold J. McNeill.

TABERNACLE ON ST. JOSEPH ALTAR . . . By relatives and friends, in memory of Mrs. Willamina Bisbee.

INFANT OF PRAGUE VOTIVE STAND . . . By relatives and friends, in memory of John D. Beigel.

OUR LADY OF PERPETUAL HELP VOTIVE STAND . . . By relatives and friends, in memory of George Francis Stangel.

BRONZE ALTAR CARDS AND MISSAL STAND . . . By relatives and friends, in memory of F. E. Sammin.

BRONZE BENEDICTION CANDELABRAS . . . By relatives and friends, in memory of Howard R. Molitor.

LECTERN . . . By A. J. Barrett.

Contributions to the Main Altar Crucifix Memorial

(Dedicated to our priests, i. e., our pastors and other clerical friends of the past and present—through whose priestly ministrations we have come closer to God.)

Royce Beck Jr.	Mrs. A. D. Moore
Wayne Beigel	P. J. Morrow
Bert Benjamin	Raymond Muller
Maurice Benjamin	C. T. Murphy
Mary Benjamin	B. M. Mustard
Paul Benjamin	Dr. John McClellan
Tom Benjamin	Mrs. Helen McDonald
Mrs. Hays Benjamin	Harold McNeill
Dan Benjamin	Raymond McNeill
C. M. Bisbee	Mrs. Marie Nielsen
Mrs. Nelle Block	T. R. O'Connell
Mrs. Alice Bussey	Delbert Otte
Mrs. Zada Chapman	Wayne Parks
Mrs. Edith Chapman	Richard Paseka
Mrs. Florence Comfort	Mrs. Verl Peterson
Claire Connery	Mrs. Pauline Premesberg
David Craford	Carl Rieff
Mrs. A. L. Dean	Mayme Riordan
Ray Delanty	Mrs. Grace Rodgers
Mrs. Ernie Delashmutt	Leonard J. Ryan
Mrs. Mary Deveny	Mrs. Liddie Sabatka
Joseph Eidt	Mrs. A. L. Samson
Dayle Ellis	Dr. W. L. Samson
Mrs. Rose Folsom	Mrs. Eugene Simpson
Anna Folsom	Earl Snyder
Maude Folsom	Joseph G. Stangel
Earl Fouts	E. A. Stangel
Dr. Leo Gaukel	George W. Stangel
C. N. Graff	Kenneth Stangel
Mrs. Mary Greteman	Louis Stanislaw
Father B. V. Greteman	Frank A. Stanislaw
L. H. Hart	George Stanislaw Jr.
Harold Hausman	Mrs. Frank Swesey
Wm. R. Hime	Leo W. Torticill Sr.
J. C. Howell	Leo J. Torticill Jr.
Herman Keber	Mrs. Robert Underhill
Justin Keitges	Mrs. Elbert West
Francis Keitges	Dr. P. L. Wolpert
Wm. H. Krebs	John Zortman
Chas. Loomis	Erve Zortman
John Low	Howard Zortman
Teresa Mathys	Keith Zortman
Frank Mathys	W. Gene Zortman
Howard R. Molitor	

Donations of Parish Hall Furnishings

Stage Curtain	By Roy Lepovitz
Electric Stove	By C. M. Bisbee
Electric Stove	By the Rose Folsom Family
Two tables	By the Onawa-Blencoe K of C Club

Contributions to the Building Fund of St. John's Church

	From Rosary Society	Total Contributions
1944	\$1,036.00	\$ 2,608.50
1945	925.00	2,978.50
1946	1,036.00	2,960.00
1947	1,300.00	16,488.50
1948	1,400.00	8,289.50
1949	1,200.00	8,774.00
1950	1,282.01	9,321.30
1951	1,220.23	8,330.43
1952	1,162.29	8,791.29
1953	1,569.52	15,491.99
1954	1,104.42	17,655.87
1955	2,568.80	17,367.86
1956	2,297.46	15,696.54
1957	2,181.67	16,695.84
1957 Kelsey Memorial		7,903.45
1958	2,089.09	12,863.75
1959	1,629.31	13,705.23

FOURTH DEGREE KNIGHTS OF COLUMBUS



The Honor Guard of 4th degree Knights of Columbus from Carroll pose at the church entrance after the dedication ceremonies of St. John's Church on November 8, 1955.

IT WAS STILL WINTER!



St. John's Church and Rectory on March 20, 1960.



Parish Activities



Left to right: E. J. Riordan, Bert Benjamin and Father B. V. Greteman are pictured with the cornerstone after its removal from the church foundation, just before the church was moved to a new location on the parish property to be used temporarily there, while the new one was under construction.

Parish Directors

The parishes of St. John's and St. Bernard's were incorporated on March 1, 1912 according to corporation laws of the State of Iowa. The by-laws of the corporation state that the officers of the corporation are: President, the Bishop of the Diocese of Sioux City; Vice President, the Pastor of the Parish; other members of the board: the Vicar-General, and two lay directors from among the parishioners. According to these by-laws, the Bishop, the Vicar-General and the Pastor are ex-officio members of the board and vacancies of the lay directors are filled by vote of the members of the board.

The first lay directors of St. John's Church in Onawa were John R. Murphy and Henry Riordan. Since then Dr. A. L. Samson, Bert Benjamin, E. J. Riordan, and Dr. P. L. Wolpert have filled vacancies in the lay directorships. At the present time Bert Benjamin and Dr. P. L. Wolpert are the lay directors of the Parish.

The first lay directors of St. Bernard's in Blencoe, elected in 1912, were Thomas Bruen and Mahlon Davis. Since then John Marley, M. W. Marley, Charles B. Kelsey and Joseph A. Stanislav have been the lay directors of the Parish, the latter two serving at the present time.

Among the parish trustees before the incorporation of the parishes were Phil O'Neal, Thomas Cody, J. R. Murphy, Ed S. Cody and M. A. Marley in Onawa, and John Kelsey, Ed Torticill, Thomas Duffy, Peter Reily and Thomas Bruen in Blencoe.

(See pictures on page 131.)

St. John's Rosary Society

Although a society of the ladies of St. John's Parish existed and functioned before 1900, very few of the records of its meetings and accomplishments are in existence today, but from the fragmentary records that we do have, we have some knowledge of the activities of this small group.

Early day Monona County newspapers tell of the benefit sociables, box suppers, bazaars, fairs and dances sponsored by these ladies, and from them too, we know of the important part they played in the social and financial life of the parish. Meetings took place frequently in the homes of the members with Mrs. J. R. Murphy as their leader.

With the appointment of Father D. K. Hurley as the first resident pastor of St. John's in 1900, the ladies society received new life and vigor. It was henceforth known as the Altar Society, and, as the name indicates, the members cared for the linens of the altar and the cleanliness of the church, as well as paying for needed altar supplies and for the house rent on the new pastor's home. They also raised money for a new church by sponsoring various benefit socials, and on October 14, 1908, the treasurer's book showed a balance of \$525 for that purpose. Succeeding Father Hurley, Fathers T. B. Smith, Francis McNeill and Edward Neppel were the spiritual directors during those years.

On August 5, 1909, Father Zimmermann, the new pastor appointed in May of that year, reorganized the Altar Society. Mrs. Mike Marley was elected its president and Mary Murphy the secretary-treasurer. "After

the election was over, it was informally proposed that there be a picnic for the people of the parish. Each member or family was to bring a lunch and furnish his own means of going to Blue Lake Park. A public conveyance was engaged to take all persons who were unable to find another way. Each person going in this wagon was requested to pay 25c to help defray the expense of securing it which was \$4.00." (From the Secretary's Book of Minutes.) The Altar Society realized 25c profit from this venture.

Plans were also made at this meeting to sponsor a bazaar and supper on December 1, 1909 with the proceeds to be added to the new church fund. It was decided that a committee of three ladies be appointed to take charge of the supper. Mrs. Marley withdrew from committee work and paid twenty-five dollars in place of working for the supper and sale. The committee was as follows: Mrs. Murphy, Mrs. Wise and Mrs. McElroy. Assisting them were Miss Harrington, Margaret Murphy, Mrs. Walker, Helen Murphy, Nora Riordan, Mrs. Drew, Mrs. Greek, Mrs. Benjamin, Mrs. Keitges, Mrs. Zortman and Mrs. Geibel. The supper returns amounted to \$62.00 and the total receipts were \$498.00. (From the Secretary's Book of Minutes.) These receipts were added to the new church fund which was later used to purchase the present church property on which the church was later erected.

Meetings were held, more or less regularly, in the homes of the various members and from the book of minutes we learn that Father Ryan, the new pastor who succeeded Father Zimmermann, called a meeting of the ladies on March 10, 1912 to elect officers of the Altar Society. Mrs. Esther Walker was elected president and Miss Zada Mustard the secretary-treasurer. The ladies met during this year in the homes of Mrs. J. R. Murphy and Mrs. Clodfelter and in the Parish Rectory. The next year the minutes tell of meetings with Mrs. John Beigel, Mrs. Walker, Mrs. Benjamin, Mrs. Montgomery and Mrs. Murphy, with sixteen members being present at the Murphy home meeting. Dues during those years were \$1.20 per year. Besides the above-mentioned ladies, other members from 1912 to 1915 included Helen, Mary and Margaret Murphy, Mrs. McNeill, Mrs. William Zortman, Mrs. Brennan, Mrs. Frank Mathys, Mayme Riordan, Miss Hick, Miss Madden, Mrs. Teresa Mathys, Teresa Mathys, Mrs. Riordan, Mrs. Mike Marley, Vella Harker, Mrs. Anna McLaughlin, Mrs. Mary McLaughlin, Mrs. Mustard, Miss Weiners, Mrs. Fred Smith, Mrs. Montgomery, Zada Mustard, Molly Brennan, Mrs. J. Brown, Miss Beck, Mrs. F. McGarr, Mrs. Sammin, Mrs. Ellis, Mrs. Elvin and Mrs. John Beigel. There was very little change in the parish membership during the two succeeding years when Father Edmund Casey was pastor and the ladies continued their good work as in previous years. The secretary's book of minutes shows that

meetings were held during those years at the homes of Mrs. Brennan, Mrs. Clodfelter, Mrs. McLaughlin, Mrs. McGarr, Mrs. Montgomery and Mayme Riordan.

In February of 1918, Father T. M. Coghlan was appointed to succeed Father Casey as pastor, and, although he remained only until July 11 of the same year, he was responsible for the change of the name of the Altar Society to that of the Rosary Society. Parish records show that he applied for a charter of the Rosary Confraternity from the national offices of the Rosary Apostolate which was granted on July 18, 1918, just a week after he had been succeeded by Father William Humphries as pastor. The Rosary Society receipts during this, the first year of its existence under the new name were \$126.45.

The Confraternity of the Most Holy Rosary, with which the Rosary Society is affiliated, has for its purpose the uniting of its members in the bond of the love of God to honor the Blessed Virgin Mary, the seeking of her intercession and the winning of her protection. By their united recourse in the prayers of the Rosary, the members pray for themselves, and for others; thus working also for the extirpation of heresy and the conversion of sinners throughout the world. Members fulfill the obligation of the Confraternity by saying each week the fifteen decades of the Rosary. This obligation does not bind under sin but must be fulfilled to obtain the manifold benefits. The Rosary may be recited alone or with others; all the decades at once or a Rosary of five decades on different days, or even separated into single decades said at one's convenience. The members gain by grant of the Holy See: *First*, a share during life, in death and after death, in all the good works and prayers of the countless other members of the Confraternity throughout the whole world; *Secondly*, a share in all the good works, prayers and Masses of the Dominican Order which has been appointed by the Holy See to be the protector of this Society; *Thirdly*, the famous Indulgences of the Rosary, granted to the members which are more numerous than in any other devotion in the Church.

The purpose of St. John's Rosary Society as originally established is *Cultural, Spiritual, Social and Financial*. It attains its cultural and social aims by sponsoring educational and entertaining programs at its regular meetings.

Spiritually the members recite the Rosary at every meeting, have Masses offered for themselves each year as well as for their sick and deceased members, practice the spiritual and corporal works of mercy by visiting the sick, instructing the youth, and offering their services at the death of a parishioner.

Financially, they assist the parish by sponsoring dinners, benefit socials, bake sales and card parties, the receipts of which are used for necessary parish expenses or for parish expansion.

A welcoming committee of the ladies also calls on new members of the parish and assists them in adjusting themselves in their new community.

In 1938, when a small meeting room and kitchen were constructed in the basement of the church, meetings began to be held there on occasions. Other meetings continued to be held in the various homes. For many years the ladies have sponsored the annual St. Patrick's Day dinner in the spring and the well-known Fall dinner later in the year. Before the construction of the new church in 1954-55, with its fine parish hall facilities, these dinners were served at rented quarters down town. These places included the Odd Fellows Hall, the Legion Hall, McElroys Hall, and the Eagles' Dining Room. Because of the more limited space in these rented dining rooms, the number attending the dinners averaged about 300; but since they have been served in the Parish Hall, an average of over 600 patrons have attended the annual Fall dinner each year since 1956.

Among the ladies who served as officers of the Rosary Society before 1939 were Mrs. Justin Keitges, Mrs. Hays Benjamin, Mrs. Henry Brennan, Mrs. Robert Underhill, Mayme Riordan, Mrs. Esther Walker, Mrs. Margaret Benjamin, Mrs. John Ruther, Mrs. L. A. Willsey, Mrs. M. E. Larsen, Mrs. Mike Marley, Mary, Margaret and Helen Murphy, Mrs. John R. Murphy, Mrs. John Beigel, Mrs. Zada Chapman, Mrs. Bailey Ellis, Mrs. Celia McNeill, Mrs. Bert Benjamin, Mrs. Frank Mathys, Mrs. Will Garvey, Mrs. James Hart, Mrs. Mary Sammin, Mrs. O'Gorman, Mrs. William Murphy, Mrs. Anna Clodfelter and Mrs. A. L. Samson.

In 1956, St. John's Rosary Society became affiliated with the Diocesan Council of Catholic Women which is a branch of the National Council of Catholic Women. The first Convention of this Council was held in Sioux City on September 20, 1956 and was attended by a number of ladies from St. John's Parish. Mrs. Vanalia McNeill as president of the Rosary Society that year was the first Parish representative.

St. John's Parish was also well represented at the three succeeding Conventions, two of which were held in Sioux City and one in Carroll.

On April 29, 1958, the Southwestern Deanery of the DCCW held its regular spring meeting in our Parish Hall with an excellent attendance of members and their pastors from the parishes of Woodbury and Monona Counties.

The present officers and committee chairmen are as follows:

Parish Representative Mrs. Paul Wolpert
 Organization and Development Mrs. Vanalia McNeill
 Spiritual Development Mrs. C. T. Murphy
 Confraternity of Christian Doctrine Mrs. Dale Pash
 Cooperation with Catholic Charities Mrs. Robert Underhill
 Youth Mrs. Leo Gaukel
 Public Relations Mrs. J. C. Howell

Rosary Society Officers-Onawa

1939	President	Mrs. J. F. Cheney
	Vice-President	Mrs. P. L. Wolpert
	Secretary	Mrs. J. D. Hughes
	Treasurer	Mrs. Charles Heim
1940	President	Mrs. Joseph Stangel
	Vice-President	Mrs. M. E. Larsen
	Secretary-Treasurer	Mrs. Max Brandt
1941	President	Mrs. Harry Sandschulte
	Vice-President	Mrs. Rose Folsom
	Secretary-Treasurer	Mrs. C. M. Bisbee
1942	President	Mrs. C. M. Bisbee
	Vice-President	Mrs. Earl Fouts
	Secretary-Treasurer	Mrs. M. E. Larsen
1943	President	Mrs. A. J. Barrett
	Vice-President	Mrs. A. L. Samson
	Secretary-Treasurer	Mrs. Harvey Bendixen
1944	President	Mrs. Joseph Stangel
	Vice-President	Mrs. A. J. Barrett
	Secretary-Treasurer	Mrs. Justin Keitges
1945	President	Mrs. Joseph Stangel
	Vice-President	Mrs. B. M. Mustard
	Secretary-Treasurer	Mrs. F. E. Sammin
1946	President	Mrs. Joseph Stangel
	Vice-President	Mrs. John Kuehler
	Secretary-Treasurer	Miss Mayme Riordan
1947	President	Mrs. Bert Benjamin
	Vice-President	Mrs. E. A. Stangel
	Secretary-Treasurer	Mrs. Nello Block
1948	President	Miss Anna Folsom
	Vice-President	Mrs. E. A. Stangel
	Secretary-Treasurer	Mrs. Nello Block
1949	President	Mrs. Justin Keitges
	Vice-President	Miss Anna Folsom
	Secretary-Treasurer	Mrs. Francis Keitges
1950	President	Miss Mary Benjamin
	Vice-President	Mrs. W. P. Kelsey
	Secretary-Treasurer	Mrs. Howard Zortman
1951	President	Miss Mary Benjamin
	Vice-President	Mrs. F. E. Sammin
	Secretary-Treasurer	Mrs. Carl Rieff
1952	President	Mrs. Alice Bussey
	Vice-President	Mrs. Marian Howell
	Secretary-Treasurer	Mrs. Joyce Meckenis
1953	President	Mrs. Celesta Fouts
	Vice-President	Mrs. Helen Zortman
	Secretary-Treasurer	Mrs. Helen Zortman
1954	President	Mrs. Monica Sammin
	Vice-President	Mrs. Lucille Hart
	Secretary	Mrs. Mavis Ryan
	Treasurer	Miss Mary Benjamin
1955	President	Mrs. Mary Steuart
	Vice-President	Mrs. Irma Morrow
	Secretary	Mrs. Irma Morrow
	Treasurer	Mrs. Cecyle Underhill
1956	President	Mrs. Mary Steuart
	Vice-President	Mrs. Madeline Murphy
	Secretary	Mrs. Van McNeill
	Treasurer	Mrs. Mary Stanislaw
1957	President	Miss Anna Folsom
	Vice-President	Miss Maude Folsom
	Secretary	Mrs. Mary Stanislaw
	Treasurer	Mrs. Van McNeill
1958	President	Mrs. Katherine Samson
	Vice-President	Miss Anna Folsom
	Secretary	Mrs. Mary Stanislaw
	Treasurer	Mrs. Cecyle Underhill
1959	President	Mrs. Mary Lou Stangel
	Vice-President	Miss Anna Folsom
	Secretary	Mrs. Mary Stanislaw
	Treasurer	Mrs. Ida Stangel
1960	President	Mrs. Charlotte Zortman
	Vice-President	Miss Anna Folsom
	Secretary	Mrs. W. Gene Zortman
	Treasurer	Mrs. Delbert Heisterkamp
		Mrs. James O'Neill
		Mrs. Albert Dugdale

ST. PATRICK'S DAY DINNER - 1960



Looking toward the stage.



A view from the stage.

St. Bernard's Rosary Society

St. Bernard's Parish at Blencoe was established as a separate parish in 1886, a schoolhouse was purchased and remodeled into a church and almost immediately the ladies formed a society to help in furnishing the church. The *Onawa Gazette* of November 25, 1886 advertises a Thanksgiving Festival sponsored by this newly established group as the first of many benefit activities held thereafter. The next edition of that same newspaper reports of the success of the affair, which included a supper and a social dance with net receipts of \$75.00. There are no records in existence today of their meetings and early officers, but judging from their accomplishments, we know that the officers scheduled frequent meetings and socials which were well attended.

The appointment of a resident pastor to Onawa, with St. Bernard's as its mission parish, gave added zest to the activities of this society. It was henceforth known as the *Altar Society* with Mrs. W. H. Bassett as its leader. A bazaar on November 5 and 6, 1900, is among the first of these activities sponsored under the new pastor. Meals were served by Mrs. Bassett and Etta Davis, netting \$82.70, and tickets were sold on a cow, a road wagon, a chair and history books at \$0.50 per ticket. These and other articles, all donated by parishioners and friends, brought the net receipts of the bazaar to \$381.10. The entertainment that day consisted of a phonograph concert in Cook's Hall, for which a Mr. Fritz was paid \$20.00. The proceeds of the affair were added to the building fund of a new church which was planned at that time.

Meetings were held regularly in the homes of the members, socials, card parties and dances were sponsored, and once a year the ladies treated the public to the benefit dinners and bazaars which were held, first, in a hall on the north side of the street near the present Post Office and later in the Woodman Hall (the present Legion Hall). On several occasions also, the members joined the Onawa ladies of St. John's parish, in sponsoring benefit dinners and ice cream socials in Onawa. The receipts of these activities were entrusted to the pastor to be used in maintaining the parish.

The Altar Society members always cared for the linens of the altar, the cleanliness of the church, and with their receipts often purchased necessary articles for the parish. Mrs. Julia Bassett and Mrs. M. W. Marley have been the sacristans of the church during these many years.

On October 15, 1918, a charter of the Rosary Confraternity was granted to Father William Humphries, and the name of the Altar Society was changed to that of the Rosary Society.

The Confraternity of the Most Holy Rosary, with which the Rosary Society is affiliated, has for its purpose the uniting of its members in the bond of the love of God to honor the Blessed Virgin Mary, the seeking of her intercession and the winning of her protection. By their united recourse in the prayers of the Rosary, the members pray for themselves, and for others; thus working also for the extirpation of heresy and the conversion of sinners throughout the world. Members fulfill the obligation of the Confraternity by saying each week the fifteen decades of the Rosary. This obligation does not bind under sin, but must be fulfilled to obtain the manifold benefits. The Rosary may be recited alone or with others; all the decades at once or a Rosary of five decades on different days, or even separated into single decades said at one's convenience. The members gain by grant of the Holy See; *First*, a share during life, in death and after death, in all the good works and prayers of the countless other members of the Confraternity throughout the whole world; *Secondly*, a share in all the good works, prayers and Masses of the Dominican Order which has been appointed by the Holy See to be the protector of this Society; *Thirdly*, the famous Indulgences of the Rosary, granted to the members which are more numerous than in any other devotion in the Church.

The purpose of St. Bernard's Rosary Society as originally established is *Cultural, Spiritual, Social and Financial*. It attains its cultural and social aims by sponsoring educational and entertaining programs at its regular meetings.

Spiritually the members recite the Rosary at every meeting, have Masses offered for themselves each year as well as for their sick and deceased members, practice the spiritual and corporal works of mercy by visiting the sick, instructing the youth, and offering their services at the death of a parishioner.

Financially, they assist the parish by sponsoring dinners, benefit socials, bake sales and card parties, the receipts of which are used for necessary parish expenses or for parish expansion.

On October 19, 1941, the Rosary Society served the first dinner in the Parish Hall of the new church which was erected during that year. Since then, the members have sponsored dinners, card and bingo parties, teas, Father and Son Banquets and other socials in these fine quarters. With the receipts the Rosary Society donated the Rose window and the light fixtures in the church and purchased articles for the Parish Hall and for the altar.

Among the members and officers before 1940 were Mrs. W. P. Bassett, Mrs. John Marley, Mrs. Lewis Paseka, Mrs. William Loomis, Mrs. Joseph Stanislav, Mrs. Frank Stanislav, Mrs. John Hough, Mrs. D. S. Marley, Nora Bruen, Rose Kelsey and Mary Marley. A number of these held the various offices for more than one year.

In 1956, St. Bernard's Rosary Society became affiliated with the Diocesan Council of Catholic Women which is a branch of the National Council of Catholic Women. The first Convention of this Council was held in Sioux City on September 20, 1956 and was attended by representatives from Blencoe. Mrs. John Ryan, as President of the Rosary Society was the first parish representative, being succeeded by Mrs. Ignac Pekarek.

The present officers and committee chairmen are as follows:

Parish Representative	Mrs. James Marley
Organization and Development	Mrs. Milo Stanislav
Spiritual Development	Mrs. D. S. Marley
Confraternity of Christian Doctrine	Mrs. M. W. Marley
Cooperation with Catholic Charities	Mrs. Warren Uhl
Youth	Mrs. John Ryan
Public Relations	Mrs. Frank Heisterkamp

Rosary Society Officers-Blencoe

1940	President	Mrs. Ford Bigelow
	Vice-President	Miss Mary Marley
	Secretary-Treasurer	Mrs. Anthony Pokorny
1941	President	Mrs. Ford Bigelow
	Vice-President	Mrs. Joseph Stanislav
	Secretary-Treasurer	Mrs. Wilbur Nielsen
1942	President	Mrs. Ford Bigelow
	Vice-President	Miss Mary Kelsey
	Secretary-Treasurer	Mrs. Clayton Moats
1943	President	Mrs. Joseph Stanislav
	Vice-President	Miss Mary Kelsey
	Secretary-Treasurer	Mrs. Frank Heisterkamp
1944	President	Miss Mary Kelsey
	Vice-President	Mrs. Frank Heisterkamp
	Secretary-Treasurer	Mrs. Dominic Marley
1945	President	Mrs. M. W. Marley
	Vice-President	Mrs. Frank A. Stanislav
	Vice-President	Mrs. L. M. Paseka
	Secretary-Treasurer	Mrs. Ford Bigelow
1946	President	Mrs. M. W. Marley
	Vice-President	Mrs. Florence Comfort
	Secretary-Treasurer	Mrs. Frank Heisterkamp
1947	President	Mrs. M. W. Marley
	Vice-President	Mrs. Florence Comfort
	Secretary-Treasurer	Mrs. James Paseka
1948	President	Mrs. Frank Heisterkamp
	Vice-President	Mrs. Frank Stanislav
	Secretary-Treasurer	Mrs. Leo Marley
1949	President	Mrs. James Marley
	Vice-President	Mrs. Frank Heisterkamp
	Secretary-Treasurer	Mrs. Leo Marley
1950	President	Mrs. James Marley
	Vice-President	Mrs. Frank Heisterkamp
	Secretary-Treasurer	Mrs. John J. Stanislav
1951	President	Mrs. James Marley
	Vice-President	Mrs. Frank Heisterkamp
	Secretary-Treasurer	Mrs. D. S. Marley
1952	President	Mrs. D. S. Marley
	Vice-President	Mrs. John J. Stanislav
	Secretary-Treasurer	Mrs. Frank Heisterkamp
1953	President	Mrs. D. S. Marley
	Vice-President	Mrs. Frank Heisterkamp
	Secretary-Treasurer	Mrs. John Stanislav, Jr.
1954	President	Mrs. Leo Marley
	Vice-President	Mrs. Warren Uhl
	Secretary-Treasurer	Mrs. John Ryan
1955	President	Mrs. Frank Heisterkamp
	Vice-President	Mrs. Joe Stanislav
	Secretary-Treasurer	Mrs. Kenneth Perry
1956	President	Mrs. John Ryan
	Vice-President	Mrs. Milo Stanislav
	Secretary-Treasurer	Mrs. Leo Frank
1957	President	Mrs. Gertrude Pekarek
	Vice-President	Mrs. Lillian Marley
	Secretary-Treasurer	Mrs. Vivian Fahey

1958	President	Mrs. Adeline Uhl
	Vice-President	Mrs. Arlene Jirovsky
	Secretary-Treasurer	Mrs. Patty Heisterkamp
1959	President	Mrs. Helen Frank
	Vice-President	Mrs. Bette Marley
	Secretary-Treasurer	Mrs. Maurine Hubert
1960	President	Mrs. Mary Stanislav
	Vice-President	Mrs. Bonnie Kelley
	Secretary-Treasurer	Mrs. JoAnn Hodgson

Societies for Men

Parish records show that a Holy Name Society was organized in both the Onawa and Blencoe parishes in 1917 during the pastorate of Father Edmund Casey. It was short lived because it lacked an adequate meeting place and also perhaps because transportation was difficult in those days for the small number who then were members of these struggling parishes. The fact that they were scattered in more than one half of the county likewise added to its difficulty. However, this organization did promote, during its short existence, the monthly reception of Holy Communion of the men of the parishes, an idea recommended by the late St. Pius X, who promoted the frequent reception of the Sacrament of the Holy Eucharist.

The next formal organization of the men of the parish took place during the pastorate of Father P. P. Gearen in 1938. He organized a *Men's Club* during that year which undertook for a project the excavation of a space under the Church which was to be a meeting room for them and for other parish activities. The "do it yourself project" was well done and served as a meeting place for the men as well as a place for catechetical instructions for the children and meetings for the ladies of the Rosary Society. The men enjoyed a number of gatherings here which were advertised as "smokers" and which did much to promote parish cooperation. The club became inactive during World War II due to other patriotic interests and also because of the curtailment of the fuel necessary to heat the Parish Hall.

This *Men's Club* was reactivated in 1946—after the war—during the pastorate of Father B. V. Greteman. Dr. P. L. Wolpert was elected President; Dan Benjamin, Vice President, and P. J. Morrow, Secretary-Treasurer. The club members, along with the men from the Blencoe parish sponsored a number of Bingo parties at Thanksgiving time with turkeys, geese and ducks as prizes, and with the proceeds from these gatherings purchased a 16mm. sound movie projector which is used by the various parish organizations of both churches as well as for catechetical instructions for the children of the parishes. This club is also responsible for sponsoring the daily Rosary in October which is led by the men of the Parish and which was begun in 1949. In 1947 they also undertook the responsibility of assisting the pastor in the collection of funds for a new church in Onawa.

In 1953 the social part of this organization was taken over by the Knights of Columbus Club, an organization of men from both parishes which is affiliated with Council No. 999 in Missouri Valley. They meet each month in the Parish Halls of the Onawa and Blencoe Churches and several times each year invite other parishioners to "open meetings." The members of the Onawa-Blencoe Knights of Columbus club furnish the transportation for the Sisters from Salix who teach catechism in the Parish each Saturday. They also sponsor corporate Communion Sundays and Communion breakfasts, picnics for the children of the parishes, Mother-Daughter banquets, and other parish socials.

Among the officers of the Men's Club and the Onawa-Blencoe Knights of Columbus Club have been the following:

Before 1949—E. J. Riordan, Bert Benjamin, John Zortman, Justin Keitges, Dr. P. L. Wolpert, Dan Benjamin, P. J. Morrow, L. J. Ryan, A. J. Barrett, C. T. Murphy, Joseph Stangel, Egon Stangel, Harold Hausman, and Louis Stanislav. These men and others took a leading part in the collection of funds for the new Church.

Since 1949, the following have been the leaders:

1949 George W. Stangel, President
C. N. Graff, Secretary-Treasurer
1950 Carl Rieff, President
Francis Keitges, Vice-President
Merlin Hodapp, Secretary-Treasurer

1951 William R. Hime, President
W. Gene Zortman, Secretary-Treasurer
Andrew Pokorny, Vice-President
1952 Harold Hausman, President
Wayne Beigel, Vice-President
Dwayne Ryan, Secretary-Treasurer

KNIGHTS OF COLUMBUS CLUB—Organized May 22, 1953, at St. Bernard's Parish Hall at Blencoe.

1953 Patrick J. Morrow, President
Frank Heisterkamp, Vice-President
John Ryan, Secretary-Treasurer
Gordon Walker, Warden
1954 Frank Heisterkamp, President
Ernest Stanislav, Vice-President
W. Gene Zortman, Secretary-Treasurer
Leo Marley, Warden
1955 Wayne Beigel, President
Leo Frankke, Secretary-Treasurer
1956 James Paseka, President
C. T. Murphy, Vice-President
Ernest Stanislav, Secretary
Harold Hausman, Treasurer
Milo Stanislav, Warden
1957 C. T. Murphy, President
Milo Stanislav, Vice-President
Harold Hausman, Secretary
Leo Marley, Treasurer
Dayle Ellis, Warden
1958 Leo Frankke, President
Dayle Ellis, Vice-President
John Hubert, Secretary
Kenneth Stangel, Treasurer
Charles Loomis, Warden
1959 Raymond Low, President
Leo Marley, Vice-President
Loyce Fouts, Secretary
Gordon Walker, Treasurer
Royce Beck, Warden

K of C's — APRIL 12, 1953



Members of the Knights of Columbus of the Onawa and Blencoe parishes and candidates for admission to the organization pose at St. Bernard's Church entrance after the Communion breakfast. Later that day the candidates were initiated as members at Missouri Valley.

Young People's Club - C Y O

There was no formal organization of the younger members of the parishes until the 1930's although, on occasions, instructions and socials for them were sponsored in the parish rectory and in the homes of the parishioners. Members from both St. John's and St. Bernard's attended these meetings.

With the growth of the parishes in the late 1930's came the additional activities sponsored by the parishes. One of these, of course, was the club known as the *Young Peoples' Club*, and was established as a social organization for the young unmarried people of the parishes. Because of the lack of a social meeting room in either of the parishes, this club met at irregular times in the homes of the various members where games and refreshments were the principal diversions of the evening.

In 1939, when, with the help of several of these members and a number of older parishioners as well, a meeting room was excavated and furnished in the basement of St. John's Church, these socials became more frequent and more popular.

On September 8, 1939, President Roosevelt proclaimed a limited national emergency and less than two years later, May 27, 1941, an unlimited emergency. This meant the rationing of food and fuel for civilian purposes and an all-out war effort. Men and women entered the armed services of the United States, and the young people of St. John's and St. Bernard's, members of the *Young Peoples' Club*, were well represented in this patriotic duty, and served their country willingly and faithfully. Those who remained to do their part at home, saw their parishes cooperate wholeheartedly with the war effort. Many activities in the parish hall were curtailed and thus fuel was conserved, for defense purposes. One of these activities was the *Young Peoples' Club*. World War II thus had brought an end to this *Young Peoples' Club*.

In the early hours of May 7, 1945, the German leaders signed an unconditional surrender, designating the cessation of war operations for May 7 at 11:01 A. M. World War II was officially over; our young people gradually returned to their homes; fuel was again available in unlimited quantities and parish activities returned to normal.

The next year, 1946, Father Greteman organized the *C Y O*, a social and educational organization for the parishioners attending high school. This group meets weekly during the school year primarily to further their Catholic education and discuss current topics of interest. For a number of years the text used for these classes has been "The Catholic Compass," published as a confraternity text for the Diocese of Buffalo, New York. The group has also sponsored socials for their own members

and on occasions invited the young people of the neighboring parishes to these socials. Worthy of mention are the two Christmas parties at the Onawa Country Club where they were hosts to more than 100 guests from there neighboring parishes.

The *C Y O* is affiliated with the *D Y O* (Diocesan Youth Organization) and its members participate in the social, cultural and religious events of that organization.

In 1950, Duane Mann and Miss Mary Murphy (now Sister M. Nadine, B.V.M.) represented our group for the first time in the Diocesan Music Festival held at Cherokee and both received Number 1's for their efforts. This year, (1960) on March 12, St. John's had three entries in this Diocesan Music Contest and again all three received Number 1's. Miss JoAnn Stanislav received hers in the soprano solo section with her selection "Ciribiribin"; Alice, Robert and Tom Murphy in the trumpet trio division played "Bugler's Holiday"; and Merry Hime, Alice, Robert and Tom Murphy and Pat Morrow competed in the brass quintet section with their selection "In Memoriam." Awards were given to these winners at the *D Y O* Award Day in Sioux City. Thirty students paid their 1959-1960 dues for memberships in the *D Y O* this year.

Our Choirs

The Church has always been interested in music as an important part of Catholic worship. Three very important documents on sacred music have been published in recent years by the Supreme Pontiffs. They are: the *MOTU PROPRIO* of Pope St. Pius X, November 22, 1903; the *APOSTOLIC CONSTITUTION* of Pope Pius XI, December 20, 1928; and the *ENCYCLICAL* of Pius XII, entitled *Musicae Sacrae Disciplina*, December 25, 1955. There have also been other briefer papal documents and decrees of the Sacred Congregation of Rites containing various provisions in regard to sacred music. The most recent one is entitled *Sacred Music and the Sacred Liturgy*, an instruction issued September 3, 1958.

In his *ENCYCLICAL* of December 25, 1955, Pope Pius XII wrote: "Music is among the many and great gifts of nature with which God, in whom is the harmony of the most perfect concord and the most perfect order, has enriched men, whom He has created in His image and likeness. Together with the other liberal arts, music contributes to spiritual joy and delight of the soul."

On this subject St. Augustine has accurately written: "Music, that is the science of the sense of proper modulation, is likewise given by God's generosity to mortals having rational souls in order to lead them to higher things."

Pope Pius XII continues: "The dignity and lofty purpose of sacred music consist in the fact that its lovely melodies and splendor beautify and embellish the voices

of the priest who offers Mass and the Christian people who praise the Sovereign God. Its special power and excellence should lift up to God the minds of the faithful who are present. It should make the liturgical prayers of the Christian community more alive and fervent so that everyone can praise and beseech the Divine God more powerfully, more intently and more effectively.

"The power of sacred music increases the honor given to God by the Church in union with Christ, its head. Sacred music likewise helps to increase the fruits which the faithful, moved by the sacred harmonies, derive from the holy liturgy. These fruits, as daily experience and many ancient and modern literary sources show, manifest themselves in a life and conduct worthy of a Christian."

The parishes of St. John's and St. Bernard's have always had, since their inception, men and women, boys and girls who have freely given of their time and talent to honor God in singing in the parish choirs. There are no records in existence today giving these names so their contributions to this worthy cause will be written only in the "Book of Life." Someone once said, "he who sings, prays twice," and they must feel gratified with the knowledge of this double prayer.

However from newspaper clippings and from older parishioners, we have been able to ascertain the names of the choir leaders and/or organists through the years. They are as follows: In Onawa: Miss Margaret and Miss Helen Murphy, Mrs. Esther Walker, Mrs. Kathryn Samson, Leo Samson, Mrs. Frances Gaukel, Miss Hazel Fouts, Mrs. Teresa Delanty, Miss Mary Murphy (Sister Mary Nadine B. V. M.) and Mrs. Frances Rieff. In Blencoe: Miss Margaret Davis (Mrs. Henry Kramer), Mrs. Bertha Loomis, Mrs. Inez Marley, Miss Teresa Marley (Mrs. Ray Delanty), Miss Verla Heisterkamp (Mrs. Maurice Benjamin), Mrs. Ford Bigelow, Leo Framke, Connie Jirovsky, and Mrs. Joseph Stanislav.

Since 1955 there have been two choirs at St. John's—the Senior Choir composed of adults and high school students, and the Junior Choir of grade school children. The director of both is Mrs. Frances Rieff, and the organist, Mrs. Leo Gaukel.

(See pictures on pages 133 and 135.)

Catechetical Instructions

The last words of the 28th chapter of St. Matthew's Gospel as found in the Rheims-Douay version of the Holy Bible are as follows: "All power is given to me in heaven and in earth. Going therefore, *teach* ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Teaching* them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." MATT. 28:18-20.

Our Lord, by these words, commissioned the Apostles to *teach* and spread His Kingdom here on earth. The Bishops, the successors of the Apostles, and their helpers, the priests, have the same responsibility. This is confirmed in the instruction to the priests at their ordination to the Sacred Priesthood when the Bishop specifically charges: "The office of the priest is to offer sacrifice, to bless, to govern, to preach (*teach*), and to baptize."

The priests of our parishes have always made an effort to give adequate religious instructions to the children, to the young people, and to prospective converts in the parishes. In the early days the priests themselves did all the instructing, even preparing the children for their First Holy Communion and for the Sacrament of Confirmation.

Later, as the parishes grew in numbers, lay volunteers assisted them in this Apostolic work. Remembered by the older parishioners is the late Miss Mary McShane from Blencoe, who for many years gave freely of her time and talent in the instruction of the children. She was assisted in later years by Mrs. M. W. Marley. In Onawa the same work was graciously contributed by Mrs. A. L. Dean, Miss Jane Arndt, Miss Barbara Hayden, Miss Edna Harrington, Miss Martha Brodie, Miss Mary Benjamin, Mr. James Slattery and others whose names we have not been able to learn.

During the pastorate of Father Savage, and during Father Gearen's appointment here, Seminarians, conducted Religious Vacation Schools for the children of the two parishes. Teaching the young parishioners were Leo Berger, Philip Dailey, Robert O'Reilly and John Cullen, all of them now priests of the Diocese of Sioux City. In the late 1930's Father Gearen secured the Presentation Sisters from Danbury to conduct similar Catechetical Vacation Schools.

In 1940, when Father Greteman was appointed pastor, he arranged with the Servants of Mary, teachers at St. Joseph's School of Salix, whose Motherhouse is in Omaha, to assist him in both the Saturday instruction classes and during the Catechetical Vacation School days. The pastor and these Sisters have also been assisted in recent years by other volunteer lay help. Among them were Miss Mary Benjamin, Mrs. M. W. Marley, Mrs. Dale Pash, Mrs. Maurice Benjamin, Miss Mary Ellen Comfort, Miss Carol Ann Comfort, Miss Sarah Rose Delanty, Miss Alice Murphy and Miss Rita Delanty.

The Sisters who have taught in our parishes were:

Sr. M. Benedicta	Sr. M. Philomena
Sr. M. Margaret Mary	Sr. M. Thaddea
Sr. M. Immaculata	Sr. M. Laurentia
Sr. M. Joan	Sr. M. Philippa
Sr. M. Alphonsa	Sr. M. Consuela
Sr. M. Consolata	Sr. M. Aquinas
Sr. M. Terese	Sr. M. Anastasia
Sr. M. Of the Sacred Heart	Sr. M. Judith
Sr. M. Clement	Sr. M. Germaine



The main entrance to St. John's Church, Onawa, showing the scriptural quotation "This is . . . the House of God and the Gate of Heaven."



FOUNTAIN
OF
LIFE

Raquel
Trevino

Vocations

VOCATIONS

We are familiar with the narrative in the Book of Genesis of our Holy Bible in which Abraham was commanded by God to offer, as a holocaust, his only son Isaac, whom he loved. Abraham, in his "sublime obedience," complied with God's will, and made his painful journey to the place of sacrifice. But as he raised his knife over Isaac, an angel of the Lord stopped him. "Do not lay a hand on the boy; do nothing to him. I know that you fear God, since you have not withheld your only son from me." (GEN. 22:12)

A child is the most precious possession of any husband and wife; he is, in a profound sense, the vivified expression of their love. The Christian knows that every child is a gift of God, freely given. And yet, as nothing belongs by right to any man, not even his own being, so neither does the child belong, by right, to the parents. God may at any time ask them for a sacrifice, a return of His gift for His own service. Obviously God does not require a sacrifice as immense as Abraham's was to be; but it is in the same spirit of obedience that we are called to offer our greatest possessions to Him.

In what sense can we say that parents give their children to the service of God? When a son or daughter feels drawn to the special following of Christ found in the priesthood or religious life, it is *he* or *she* who gives himself or herself . . . not the parents. It would seem that the Will of God is fulfilled when parents permit the acceptance of this call. Such, however, does not reach what should be the essence of their oblation.

The sacrifice of Abraham consisted, not in the un-effected holocaust of his son, but in his internal oblation; in like manner the sacrifice of the parents does not so much consist in the mere permission to follow a vocation, but rather in their internal willingness to offer their child. Such an offering is a life-long giving, in the spirit of obedience, recognizing this fact: our child is a gift from God. We must so educate him that, whatever may be God's will for him, he may be prepared to accept it. If Christ seeks him as a special follower, he will be prepared to follow Christ.

This attitude entails a realization of the importance of the Catholic home as the foremost training ground in which children are imbued with the spirit of Christ; and it requires positive encouragement, given in the home, toward vocations to the priesthood or religious life. These elements comprise that often difficult but ultimately joyful thing—the giving of sons and daughters to God. This giving requires that spirit of obedience, in child as in parent, which alone can truly provide those necessary candidates who will become "saintly priests and fervent religious" laboring in the vineyard of the Lord.

God, the rewarder of His faithful people, will certainly pour blessings and joy upon those parents who, possessed of a spirit of love and obedience, teach their children to know, love, and serve Him in a special way. Sons and daughters though sometimes separated from their parents by a vocation, are actually brought nearer to them in many ways, because they have been given and have given themselves to God. For such parents who offer their children through positive encouragement and in a continual spirit of obedience, God's words to Abraham seem appropriate: ". . . since you have done this and not withheld your only son, I will indeed bless you." (GEN. 22:16-17)

The pastor and parishioners of St. John's and St. Bernard's congratulate the men and women of this parish who have been obedient to the Will of God and are today serving Him in a special manner in a religious life. We are proud of the following who call the Onawa and Blencoe parishes their former home: Father George J. Benjamin, son of Bert Benjamin and Edith (Messing) Benjamin, baptized here July 22, 1917; Brother Fabian, C. F. A. (Thomas B. Duffy) son of the late John Duffy and Helen McShane Duffy of Blencoe, baptized here October 29, 1905; Sister Mary Eunice, R. S. M. (Annabel Fegenbush) daughter of Eunice Taylor Fegenbush and the late Roy Fegenbush of Whiting, baptized here as a convert September 14, 1926; and Sister Mary Nadine, B. V. M. (Mary Murphy) daughter of Charles T. Murphy and Madeline McGovern Murphy, baptized in St. Mary's Church at Waucoma, Iowa. Mr. and Mrs. Bert Benjamin. Mr. and Mrs. C. T. Murphy, and Mrs. Eunice Fegenbush are present members of St. John's Church here. Roy Fegenbush is deceased and is buried in the Whiting cemetery and Mr. and Mrs. John Duffy are deceased and are buried in the Blencoe cemetery.



Father George J. Benjamin, ordained November 21, 1943, pastor of Sacred Heart Church, Ayrshire, Iowa.



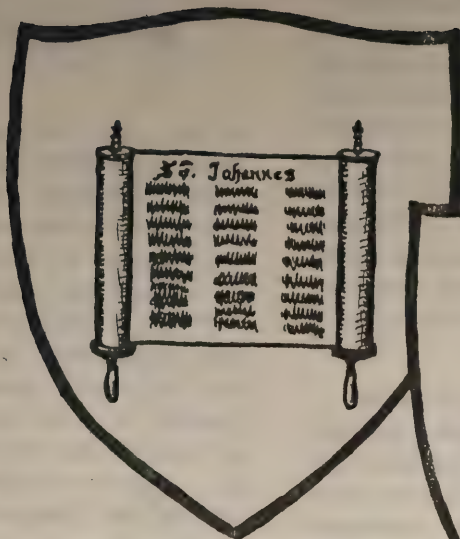
Brother Fabian Duffy, C. F. A. (Alexian Brother) Entered the Brotherhood March 19, 1929. Life profession July 17, 1936. Present appointment: Alexian Brothers' Sanitarium, Oshkosh, Wisconsin.



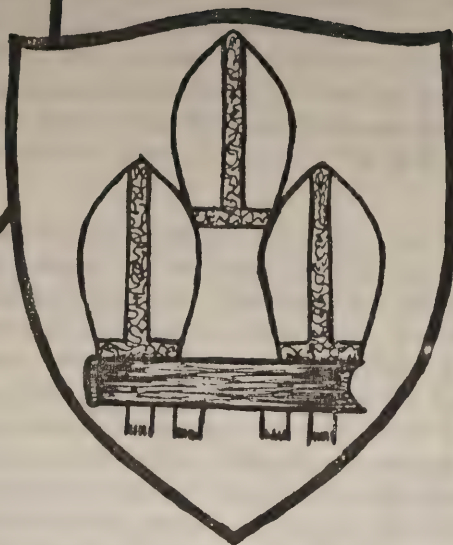
Sister Mary Eunice (Fegenbush) R. S. M., Religious Sister of Mercy. First profession January 3, 1931, Mount St. Agnes, Dubuque, Iowa. Final profession January 3, 1934, Mount St. Agnes, Dubuque, Iowa. Present appointment, St. Andrew's School, Saginaw, Michigan.



Sister M. Nadine (Murphy) B. V. M., Sister of Charity of the Blessed Virgin Mary. Entered at St. Joseph's Convent, Mount Carmel, Dubuque, Iowa, on September 8, 1954. Professed at St. Joseph's Convent, Mount Carmel, Dubuque, Iowa, on March 19, 1957. Present appointment, Mundelein College, Chicago, Illinois.



ST. JOHN



ST. BERNARD

Our Patron Saints

OUR PATRON SAINTS

St. John the Evangelist

St. John the Evangelist, distinguished as the "disciple whom Jesus loved" and often called in England, as by the Greeks, "the Divine" (i.e. the Theologian), was a Galilean, the son of Zebedee and Salome, and the brother of St. James the Greater, another of the Apostles. He was engaged in fishing with his father and brother. He and his brother were called to be apostles as they were mending their nets on the sea of Galilee, soon after Jesus had called Peter and Andrew. Our Lord gave them the nick-name of Boanerges, "sons of thunder," whether as a commendation or an account of some violence of temperament (LUKE 9:54) is not clear. St. John is said to have been the youngest of the Apostles, and outlived the others, being the only one who did not die a martyr's death. In the gospel which he wrote he refers to himself with a proud humility as "the disciple whom Jesus loved," and it is clear that he was one of those who had a privileged position. Our Lord had him present with Peter and James at His transfiguration and at His agony in the garden; and He showed St. John other instances of kindness and affection above the rest, so that it was not without human occasion that his mother asked the Lord that her two sons might sit the one on His right hand and the other on His left in His kingdom. John was chosen with Peter to go into the city and prepare for the last supper, and at that supper he leaned on the breast of Jesus, as we see him so often pictured, and elicited from Him, at St. Peter's prompting, who it was that should betray Him. It is generally believed that he was that "other disciple" who was known to the high priest and went in with Jesus at the court of Caiphaz leaving St. Peter at the outer door. He alone of the apostles stood at the foot of the cross with Mary and the other faithful women, and received the sublime charge to care for the mother of his Redeemer. "Woman, behold thy son." "Behold thy mother." And from that hour the disciple took her to his own." Our Lord calls us all brethren, and He recommends us all as such to the loving care of His mother; but amongst these adoptive sons St. John is the first-born. To him alone was it given to be treated by her as if she had been his natural mother, and to treat her as such by honoring, serving and assisting her in person.

From Holy Scripture we learn about him that when Mary Magdalen brought word that Christ's tomb was open and His body gone, Peter and he ran there immediately, and John, who was younger and ran faster,

arrived first. But he waited for St. Peter to come up, and followed him in: "and he saw and believed" that Christ was indeed risen. A few days later Jesus manifested Himself for the third time, by the sea of Galilee, and walked along the shore questioning St. Peter about the sincerity of his love, gave him charge of His Church, and foretold his martyrdom. St. Peter, seeing St. John walking behind him and being solicitous for his friend, asked Jesus, "Lord, what shall this man do?" And Jesus replied, "If I will have him remain till I come, what is it to thee? Follow thou me." It is therefore not surprising that it was rumored among the brethren that John should not die, a rumor which he himself disposes of by pointing out that Our Lord did not say, "He shall not die."

After Christ's Ascension we find these same two apostles going up to the Temple and miraculously healing a cripple. They were imprisoned, but released again with an order no more to preach Christ, to which they answered, "Whether it is right in the sight of God to listen to you rather than to God, decide for yourselves. For we cannot but speak of what we have seen and heard." (ACTS 4:19-20). Then they were sent by the other apostles to confirm the converts which the deacon Philip had made in Samaria. When St. Paul went up to Jerusalem after his conversion he addressed himself to those who "seemed to be pillars" of the Church, chiefly James, Peter and John, who confirmed his mission among the Gentiles, and about that time St. John assisted at the council which the apostles held at Jerusalem. Perhaps, too, it was soon after this that John left Palestine for Asia Minor. No doubt he was present at the death of the Blessed Virgin Mary, whether that took place at Jerusalem or Ephesus; St. Irenaeus says that he settled at the last-named city after the martyrdom of SS. Peter and Paul, but how soon after it is impossible to tell. There is a tradition that during the reign of Domitian he was taken to Rome, where an attempt to put him to death was miraculously frustrated. Domitian was the last of the twelve Caesars, a tyrant, detestable on account of his cruelty, and the author of the second general persecution of the Church. Regardless of St. John's great age and gentle bearing, this emperor Domitian condemned him to a barbarous form of death. He was probably first scourged, according to the Roman custom, and then thrown into a cauldron of boiling oil. We cannot doubt that St. John exulted in the thought of laying down his life for the faith and rejoining the Master whom he loved. God accepted his oblation and in some sense crowned his desire. He conferred on him the merit of Martyrdom, but suspended the operation of the fire, as He had formerly preserved the three children from harm in the Babylonian furnace. (DANIEL 3:1-100) The seething oil was changed into a refreshing bath, so that Domitian, who entertained a great idea of the power of

Magic, and who, it is alleged, had previously found himself baffled by some prodigy when Appollonius of Tyana was brought before him, now contented himself to banishing the apostle to the island of Patmos. It was on this island that St. John received those revelations from Heaven which he wrote down in his book called the Apocalypse.

After the death of Domitian in the year 96 St. John could return to Ephesus, and many believe that he wrote his gospel at this time. His object in writing it he tells us himself, "These things were written that you may believe that Jesus is Christ, the Son of God; and that, believing, you may have life in His name." It is entirely different in character from the other three gospels, and a work of such theological sublimity that, as Theodoret says, it "is beyond human understanding ever fully to penetrate and comprehend." His soaring thought is aptly represented by the eagle, which is his symbol. St. John also wrote three epistles. The first is called catholic, that is, addressed to all Christians, especially his converts, whom he urges to purity and holiness of life and cautions against the craft of seducers. The other two are short, and directed to particular persons: the one probably to a local church; the other to Gaius, a courteous entertainer of Christians. The same inimitable spirit of charity reigns throughout all his writings, and this charity which he had so conspicuously himself he constantly and affectionately urged in others. St. Jerome writes that when age and weakness grew upon him at Ephesus so that he was no longer able to preach to his people, he used to be carried to the assembly of the faithful, and every time said to his flock only these words: "My little children, love one another." When they asked him why he always repeated the same words, he replied, "Because it is the word of the Lord, and if you keep it you do enough."

St. John is frequently represented in symbolism by a chalice out of which is rising a serpent. This has its origin from a legend in which the apostle was challenged by Aristodemus, the high priest of Diana at Ephesus, to drink from a poisoned chalice of wine. He did so without sustaining any harm and thereby converted the high priest himself. St. John is also symbolized by an eagle, referring to his gospel, by a book, referring to his writings, and by a kettle, recalling his attempted martyrdom in a cauldron of boiling oil.

St. John died at Ephesus in the year 100 of the Christian era, being then about 94 years old according to St. Epiphanius.

St. Bernard of Clairvaux

"He carried the 12th century on his shoulders," it has been said of St. Bernard. He founded monasteries, preached crusades, wrote books that earned him the title of Doctor of the Church, fought heresies, performed many miracles, taught the Doctrine of the Immaculate Conception long before it was defined as an article of faith, and spontaneously—in a procession in the great church of Spire in Germany—added the words, "O clemens. O pia. O dulcis Maria," to the hymn *Salve Regina*.

Bernard was born in 1090 in Fontaines, the castle of the lordship of his father, Tescelin Sorrel. He and his brothers were well educated and learned Latin under the direction of their devout mother, Aleth. Then they were schooled in military exercises and feats of arms. Bernard was sent to Chatillon to attend college. He was shy, but made exceptional progress in his studies. At the age of nineteen he returned home. In that year his mother died and Bernard grieved so much that only his lively sister, Humbeline, could rescue him from his brooding and inertia.

A happening without parallel in Christian history came to pass when Bernard decided to become a Cistercian in Citeaux. Thirty-one men followed his example, among them a number of his brothers. When Nivard, the youngest, saw that they were leaving him their estates, he cried out: "It isn't fair! You take heaven and leave me only the earth!" And he followed them to Citeaux.

Bernard was made an Abbot and was sent to establish a new monastery, Clairvaux. Afterwards, he founded others. He wished to live a hidden life of prayer and mortification in the cloister, but the Pope needed and received his help. He established peace between the Archbishop of Rheims and the citizens there, and he induced worldly prelates to forego their pomp and luxury and give to the poor all beyond what was necessary for their simple maintenance. He was compelled to assist in synods. He also defended the true Pope against a false one, healed schism, and five times refused to be made a Bishop. He combated the dangerous teachings of Abelard, in whom he detected vanity and arrogance masquerading as science. He also preached against heresy throughout Languedoc.

In 1146, the Pope commissioned Bernard to preach the holy war, for the Seljuk Turks had on Christmas day in 1144 captured Edessa and imperiled the whole Christian position in the East. He roused France and then wrote letters to the rulers and peoples of England, Italy, Sicily, Spain, Poland, Denmark, Moravia, and Bohemia, and went in person into Germany. But the second crusade was a miserable failure because of the treachery of the Eastern Emperor and because of the bad conduct of the Crusaders.

Of course, there were those who blamed Bernard for the failure of the Crusade. He was not slow in telling them where the blame ought to be put. He told them he had "confided in the Divine mercy for a blessing on an enterprise undertaken for the honor of the Divine Name.

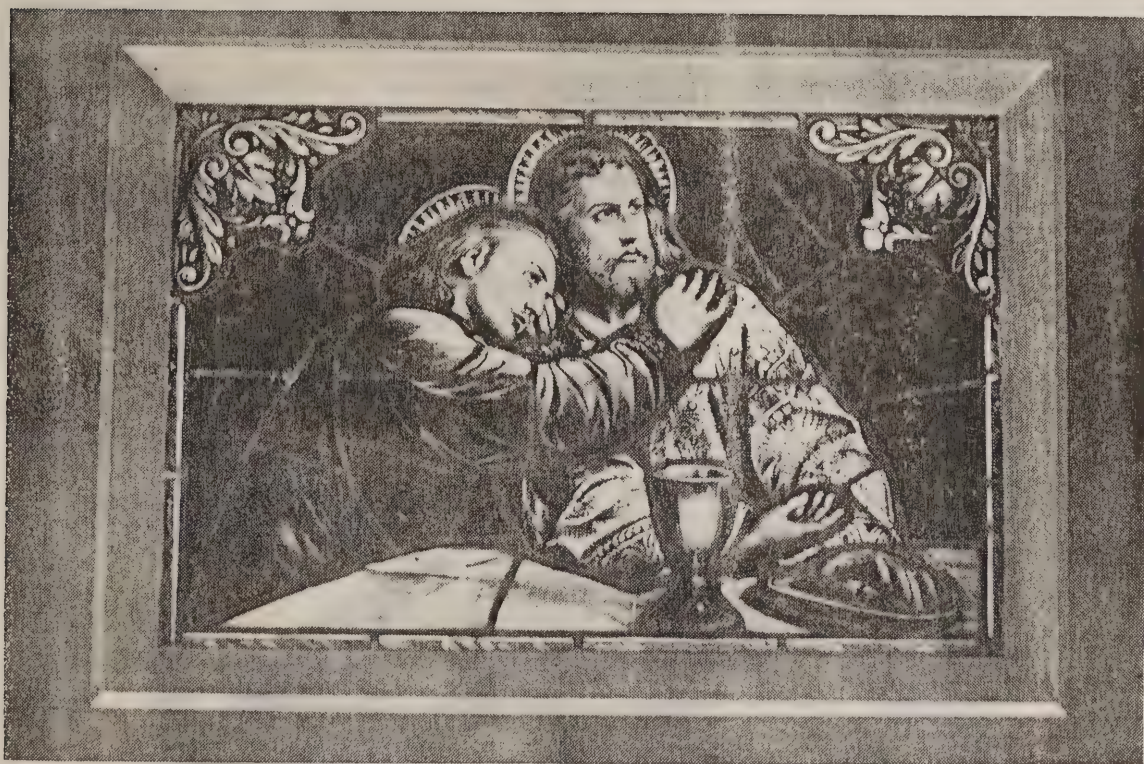
but that the sins of the army were the cause of its misfortunes."

In 1153, Bernard entered upon his last illness. But such was his charity and willpower that when asked to come to Metz to prevent bloody warfare there, he forced himself from his bed of pain and prevailed upon the factions, each bent on vengeance, to make peace.

God took Bernard of Clairvaux to Himself on August 20, 1153. Bernard, then sixty-three years old, had been an Abbot twenty-eight years, in which time, sixty-eight monasteries had been founded directly from Clairvaux.

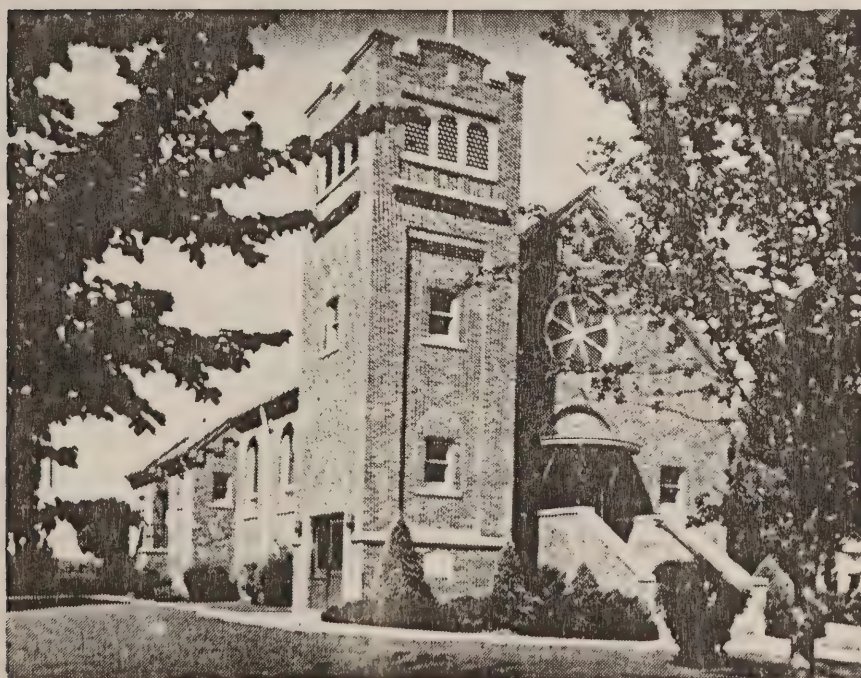
Bernard was canonized by Pope Alexander III in 1174. And though his reputation was already high while he lived and increased after his death, it was not until 1830 that he was formally declared a Doctor of the Church.

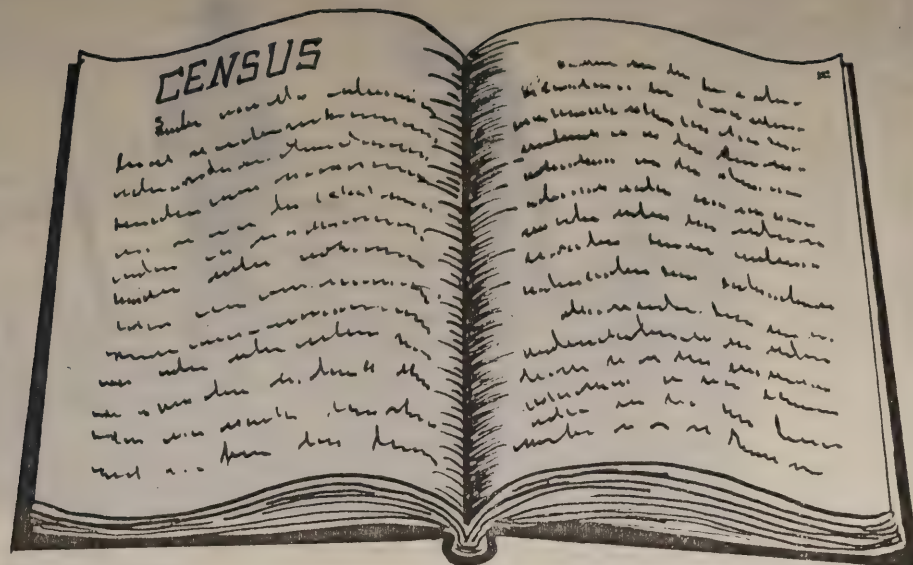
THE DISCIPLE WHOM JESUS LOVED



Picture-window of St. John and Our Lord in the main entrance of St. John's Church. This window was originally in the sanctuary of the old church and it was reconstructed into its present picture frame, with artificial lighting by A. J. Barrett of Sioux City, a former parishioner.

ST. BERNARD'S CHURCH - WINTER and SUMMER





Raquel
Travino

Items of Interest



Millet's picture "The Angelus." (The Electronic Angelus Bells were donated by Dr. P. L. Wolpert).

The Angelus

Three times each day the pleasing sound of a bell emanating from the church towers of St. John's and St. Bernard's pervades the atmosphere of these two towns. It is the Angelus Bell, and has been rung since 1955 in Onawa and since 1960 in Blencoe.

The Angelus is a short practice of devotion in honor of the Incarnation repeated three times each day, morning, noon, and evening, at the sound of a bell. It consists essentially in the triple repetition of the *Hail Mary*, to which, in later years have been added three introductory versicles and a concluding versicle and prayer.

Angelus is the Latin word for angel and the prayer takes its name from the words of the first versicle *Angelus Domini Nunciavit Mariae* — The Angel of the Lord declared unto Mary.

The history of the Angelus is obscure but the first record seems to be a monastic rule of St. Aethowald written in 975 which mentions the ringing of the evening bell. Later the morning Angelus was introduced and subsequently, the noon Angelus. The first fairly certain evidence of the evening Angelus is in the record of the convocation of the General Chapter of the Franciscan Order under the Generalship of St. Bonaventure.

"At the twentieth chapter, celebrated three years later, 1269, at Assisi the General reminded the assembled friars of the wish of the Seraphic Founder that every Saturday a Mass be celebrated in honor of the Blessed

Virgin Mary. It was his love for and devotion to the Blessed Mother that also prompted the General to admonish the priests of the Order to preach to the people the pious custom of reciting three times daily the 'Angelus' in honor of the mystery of the Annunciation. This universal custom of reciting the Angelus at morning, noon and 'at the Knell of parting day' is rightly attributed to St. Francis and to his friars." *A Documented History of the Franciscan Order, 1182-1517.* Very Rev. Raphael M. Huber, O. F. M. Conv., S. T. D., S. T. M.

Through the centuries the Angelus has become a special prayer for peace throughout the Church. The prayer is highly indulgenced and stands today substantially in accordance with the ruling of Pope Leo XIII on April 3rd, 1884. As an evidence of the importance of this prayer the Church allows the indulgences to remain during the Holy Year when the indulgences attached to most prayers are suspended. During Paschal time the Regina Coeli, a chant of Joy with Our Lady for the Resurrection of her Divine Son, is substituted for the Angelus. This substitution can be traced to the time of Pope Benedict XIV (1678-1785).

The French artist Millet (1814-1875) painted a well-known picture called the Angelus which depicts a peasant man and wife in a field, bowing their heads in prayer as they hear the Angelus ring at sunset from the church steeple in the background.

Today when the entire world is longing for peace we should recite this Angelus every morning, noon, and evening to Mary, "Queen of Peace."

THE ANGELUS

The Angel of the Lord declared unto Mary,
And she conceived of the Holy Ghost.

Hail Mary, full of grace . . .

Behold the handmaid of the Lord;

Be it done to me according to thy word.

Hail Mary, full of grace . . .

And the Word was made flesh,

And dwelt amongst us.

Hail Mary, full of grace . . .

Pray for us O Holy Mother of God,

That we may be made worthy of the promises of Christ.

Let us pray: Pour forth, we beseech Thee, O Lord, Thy

grace into our hearts, that we to whom the Incarnation

of Christ, Thy Son, was made known by the message of

an angel, may by His passion and cross be brought to

the glory of His resurrection, through the same Christ

Our Lord. Amen.

THE REGINA COELI

(Said during Eastertide, instead of the Angelus)

Queen of heaven, rejoice, Alleluia.

For He whom thou didst deserve to bear, Alleluia.

Hath risen as He said, Alleluia.

Pray for us to God, Alleluia.

Rejoice and be glad, O Virgin Mary! Alleluia.

Because our Lord is truly risen, Alleluia.

Let us pray

O God, who by the Resurrection of Thy Son, Our Lord

Jesus Christ, has vouchsafed to make glad the whole

world, grant, we beseech Thee, that, through the interces-

sion of the Virgin Mary, His Mother, we may attain the

joys of eternal life. Through the same Christ Our Lord.

Amen.

Our Pastors

It would be impossible in a book such as this to give an individual account of the work of each of the priests and expect to do justice to them all. Such was not our purpose. Suffice it to list their names and say that our parishes, since their inception, have been blessed with many good priests; and while a number of them may be remembered better than others because of their special abilities and talents, still the credit for any special achievement does not belong to any one individual, for a successful achievement in a parish is merely the culmination of the good work of the parishioners, the pastor and his predecessors. Each of these pastors, no matter what his special ability might have been, likes best to be remembered as an "alter Christus"—another Christ. Their Christ-like example, and the hardships and

deprivations which many of them endured, especially in the early days, have been, we feel, the inspiration for the sacrifices and generousities of the parishioners, which are related in these paragraphs. Their names have truly been the links in the chain which connects the past with the present. May all, then, who read these lines utter a prayer for Onawa's and Blencoe's "laborers in the Vineyard."

A PRAYER FOR PRIESTS

*Keep them, I pray Thee, dearest Lord,
Keep them, for they are Thine—*

*Thy priests whose lives burn out before
Thy consecrated shrine.*

*Keep them, and comfort them in hours
Of loneliness and pain,*

When all their life and sacrifice

For souls seems but in vain.

Keep them, and O remember, Lord

They have no one but Thee,

Yet they have only human hearts

With human frailty.

Keep them as spotless as the Host

That daily, they caress,

Their every thought and word and deed,

Deign, dearest Lord, to bless.

LIST OF PRIESTS SERVING WESTERN MONONA COUNTY

Traveling Missionary Priests, including Father Kelley and Father Dexacher from Omaha and Father McLaughlin from Dubuque; and the Pastors and assistants from Jackson, Nebraska and Sioux City from 1858 to 1870.

Father James G. McNulty	1870 to 1872
From Sioux City	
Father B. C. Lenihan (Pastor)	1872 to 1881
From Sioux City	
Father James Barron	1881 to 1883
From Sioux City	
Father M. C. Daly	1883 to 1887
From Salix	
Father J. A. Griffin	1887 to 1897
From Salix	
Father George Cooke	1897 to 1898
From Mapleton	
Father G. Weinhold	1898 to 1900
From Mapleton	

Father D. K. Hurley
First Resident Pastor

1900 to 1902

How the Parishes Grew!

		1902	1911	ONAWA 90	BLENCOE 72
Father Joseph G. Murtagh		1902	1911		
Father Terrence B. Smith	1902 to 1905		1914	94	75
Father Francis McNeill	1905 to 1908		1930	160	100
Father Edward J. Nepl	1908 to 1909		1937	197	158
Father John J. Ryan	1909 to 1910		1940	210	150
	and 1911 to 1915		1941	210	145
Father A. E. Zimmermann	1909 to 1911		1942	230	127
Father F. Bormann	1910 to 1911		1943	245	121
Father V. D. Heyden	1911		1944	250	122
Father J. L. Clear, T. O. R.	1915		1945	258	122
Father Linus Lynch, T. O. R.	1915		1946	282	117
Father Fidelus Barry, T. O. R.	1915		1947	304	107
Father M. J. Hetherington	1916		1948	328	112
Father Edmund F. Casey	1916 to 1918		1949	365	98
Father T. M. Coghlan	1918		1950	367	114
Father Wm. Humphries	1918 to 1919		1951	349	123
Father Edward J. Smith	1919 to 1922		1952	347	113
Father Michael J. Kolvek	1922 to 1923		1953	356	136
Father Louis J. Savage	1923 to 1930		1954	370	145
Father P. P. Gearen	1930 to 1940		1955	375	142
Father B. V. Greteman	1940—		1956	397	138
			1957	391	134
			1958	393	133
			1959	426	131
			1960	436	123

How the Sioux City Diocese Grew!

	Total Population	1950 Catholic Population	Pct. Catholic	Total Population	1960 Catholic Population	Pct. Catholic
Boone County	28,139	1,812	6.4	27,976	2,616	9.3
Buena Vista County	21,113	1,514	7.2	20,974	1,897	9.0
Calhoun County	16,925	1,721	10.2	15,796	2,110	13.4
Carroll County	23,065	11,381	49.3	23,286	13,619	58.5
Cherokee County	19,052	2,781	14.6	18,492	3,338	18.1
Clay County	18,103	926	5.1	18,347	1,640	8.9
Crawford County	19,741	2,150	10.9	18,511	2,662	14.4
Dickinson County	12,756	1,131	8.9	12,821	1,412	11.0
Emmet County	14,102	1,297	9.2	14,694	1,789	12.2
Greene County	15,544	1,604	10.3	14,294	2,063	14.4
Humboldt County	13,117	790	6.0	13,038	1,286	9.8
Ida County	10,697	626	5.8	10,216	807	7.9
Kossuth County	26,241	6,382	24.3	25,065	7,371	29.4
Lyon County	14,697	1,174	8.0	14,367	1,136	7.9
Monona County	16,303	1,258	7.7	13,872	1,389	10.0
O'Brien County	18,970	1,328	7.0	18,677	1,922	10.3
Osceola County	10,181	1,395	13.7	10,012	1,525	15.2
Palo Alto County	15,891	4,086	25.7	14,613	4,661	31.9
Plymouth County	23,252	6,613	28.4	23,847	7,794	32.7
Pocahontas County	15,496	4,029	26.0	14,149	4,829	34.1
Sac County	17,518	2,739	15.5	16,834	3,148	18.7
Sioux County	26,381	2,849	10.8	26,282	3,401	12.9
Webster County	44,244	5,969	13.5	47,547	9,069	19.1
Woodbury County	103,917	16,888	16.3	107,777	21,516	20.0
TOTALS	545,442	82,443	15.1	541,487	103,000	19.0

How Times Change!

SCHOOL ENROLLMENT IN MONONA COUNTY

Year	In Town schools	In Rural schools	Town school Teachers	Rural school Teachers	Total pupil enrollment	Average daily attendance
1900	1152	3507	38	142	4959	3207
1905	1923	2794	56	140	4717	3152
1910	1924	2491	62	142	4415	3195
1915	2062	2430	81	140	4492	3329
1920	2530	1884	97	123	4414	3213
1925	2721	1628	119	106	4349	3029
1930	2872	1583	132	99	4460	3734
1935	2975	1646	122	101	4623	3883
1940	3013	1314	129	94	4327	3711
1945	2691	986	121	73	3677	2967
1950	3424	397	151	30	3821	3320
1955	3528	*50	166	3	3578	3203
1958	3157	*55	170	3	3212	3086
1959	3155	*67	174	3	3222	Not complete

*There is one rural school in the county, at present—the Turin town school which is classified as a rural school.

These figures do not include Parochial Schools.

The low average attendance in the early years is partly due to the fact that it was customary at that time for the older boys and girls to attend only the fall and winter term, or perhaps the winter term only.

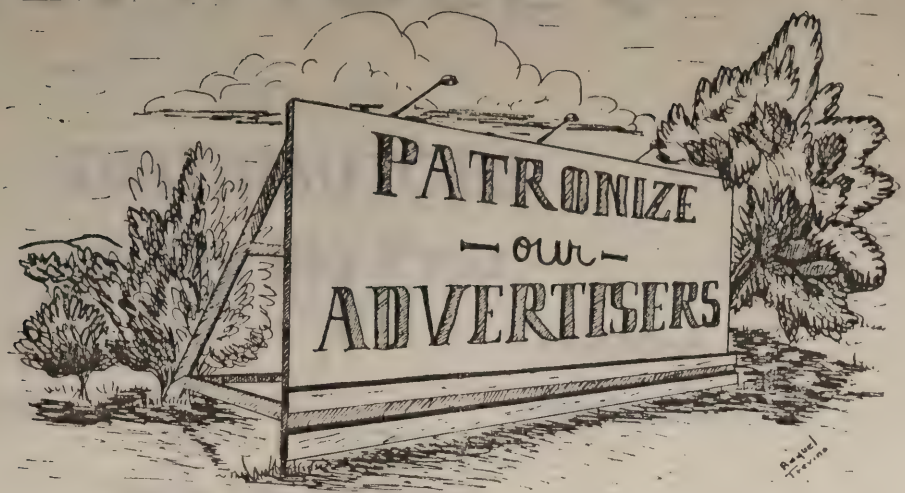
WHAT IT COSTS!

TOTAL TAXES LEVIED FOR SCHOOL PURPOSES IN MONONA COUNTY

1900	\$ 61,224	1920	\$ 224,766	1940	\$ 376,333	1958	\$1,010,018
1905	90,800	1925	394,661	1945	443,583	1959	1,113,065
1910	93,923	1930	420,910	1950	678,397		
1915	134,715	1935	293,378	1955	881,393		

In addition to the taxes paid by Monona County property owners, the schools also receive some funds from other sources, such as state aid. In 1958-1959, the state aid received amounted to \$135,327.29. This is the total for general aid, supplemental aid and transportation aid. General aid is paid on the basis of average daily attendance; supplemental aid is paid only to districts which have low taxable valuation for each child to be educated; and transportation aid is paid on the basis of the number of pupils transported, length of bus routes and conditions of roads.

The above information is taken from *A Look at a Half Century of Public Education in Monona County* by W. K. Price, County Superintendent and from the *Monona County Financial Report For the Fiscal Year of 1959*. Mr. Price's comments were, "Lest we have a tendency to long for the good old days, let us hasten to say that if our citizens would be satisfied with the income of 1900 and the meager educational program of 1900, perhaps we could again pay taxes at the old rate!"



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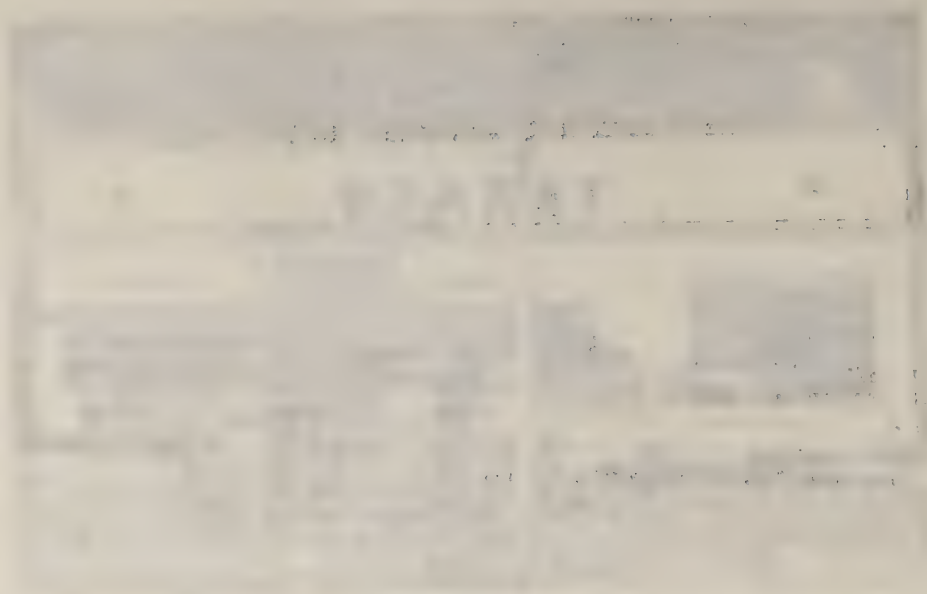
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In Memory Of

*Thomas F. Whitmore, my grandfather, contractor for
St. John's Church (1913) and St. John's Rectory (1925)
and*

*Weir Whitmore, my father, contractor for the new St.
John's Church (1954-55),*

Mark Whitmore, Sheriff

NORTH WINDOWS IN ST. JOHN'S CHURCH



THE NATIVITY OF OUR LORD

Scriptural text used in the shield—"AND THE WORD WAS MADE FLESH" St. John 1:14

This window, donated in 1913 in memory of Anthony and Julia Brown for the old St. John's Church, was rebuilt, as were five others, for the present St. John's.

THE HOLY FAMILY

Scriptural text used in the shield—"HIS NAME WAS CALLED JESUS" St. Luke 2:21

Donated in 1913 in memory of Timothy and Ellen Murphy. Rebuilt for the present St. John's.



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in your accomplishments.

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NORTH WINDOWS IN ST. JOHN'S CHURCH



THE GOOD SHEPHERD

Scriptural text used in the shield — "I AM THE GOOD SHEPHERD"
St. John 10:11

Donated in 1913 in memory of Barbara Conlon and rebuilt for the present St. John's.



OUR LORD AT THE AGE OF TWELVE TEACHING IN THE TEMPLE

Scriptural text used in the shield — "HE WAS SUBJECT TO THEM"
St. Luke 2:51

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SOUTH WINDOWS IN ST. JOHN'S CHURCH

THE AGONY IN THE GARDEN

Scriptural text used in the shield — "NOT MY WILL, BUT THINE BE DONE"
St. Luke 22:42

Donated in 1913 in memory of John Keitges. Rebuilt for the present St. John's.



THE RICH YOUNG MAN

Scriptural text used in the shield — "IF THOU WILT BE PERFECT . . . COME FOLLOW ME" St. Matthew 19:21

A completely new window teaching the value of vocations.

CONGRATULATIONS

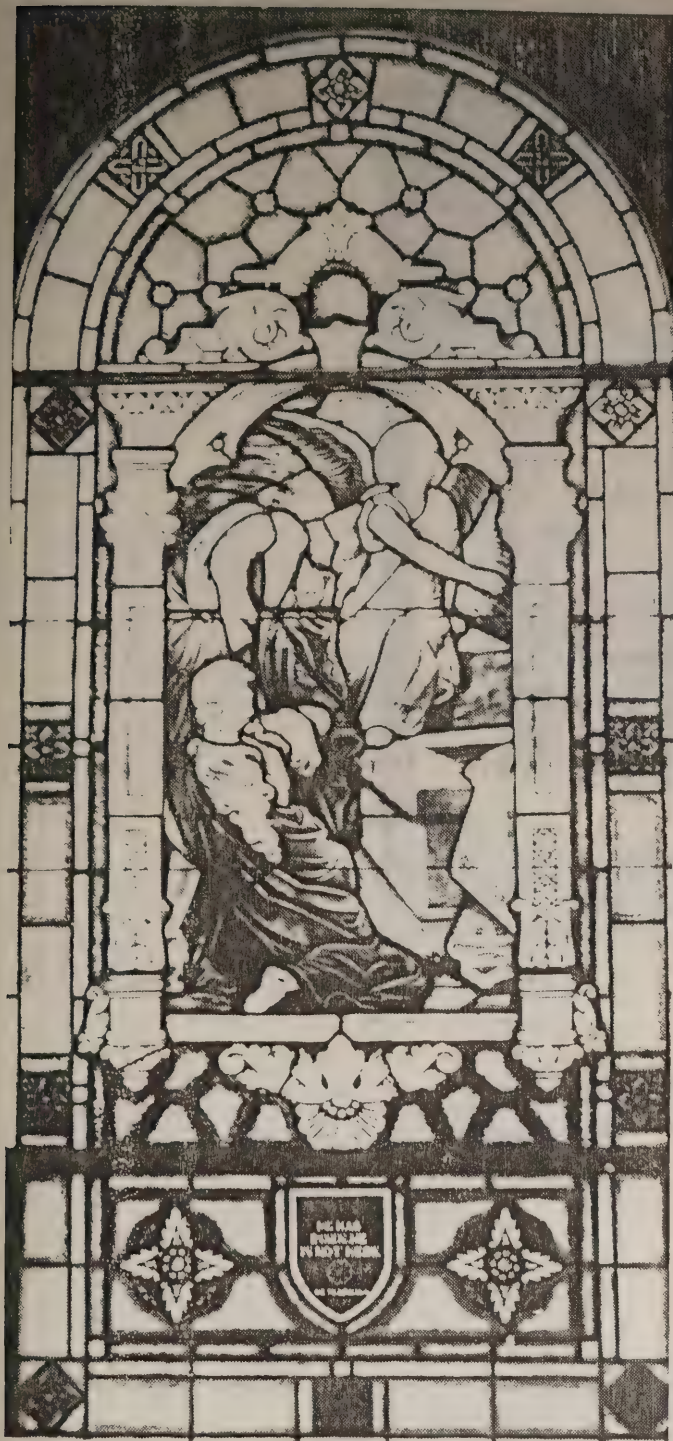
Honeggers' salute the Onawa and Blencoe Catholic churches on the occasion of the publication of this volume and wish them continued success in their Christian endeavors.

Honeggers' are proud of the Christian service of all churches and civic groups and are happy to be a part of the community where such groups actively work for community improvement.

HONEGGER'S' & CO., INC.

Green Gables Division
Onawa, Iowa

SOUTH WINDOWS IN ST. JOHN'S CHURCH



THE RESURRECTION

Scriptural text used in the shield — "HE HAS RISEN, HE IS NOT HERE" St. Mark 16:6

Donated in 1913 in memory of Daniel Riordan. Rebuilt for the present St. John's.

THE SACRED HEART

Scriptural text used in the shield — "LEARN FROM ME, FOR I AM MEEK AND HUMBLE OF HEART" St. Matthew 11:29

Donated in 1913 in memory of Lawrence and Julia Ryan. Rebuilt for the present St. John's.





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from

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EAST WINDOWS IN ST. BERNARD'S CHURCH



WINDOW OF THE ANNUNCIATION

Donated by Charles and Rose Kelsey in memory of the John Kelsey family.

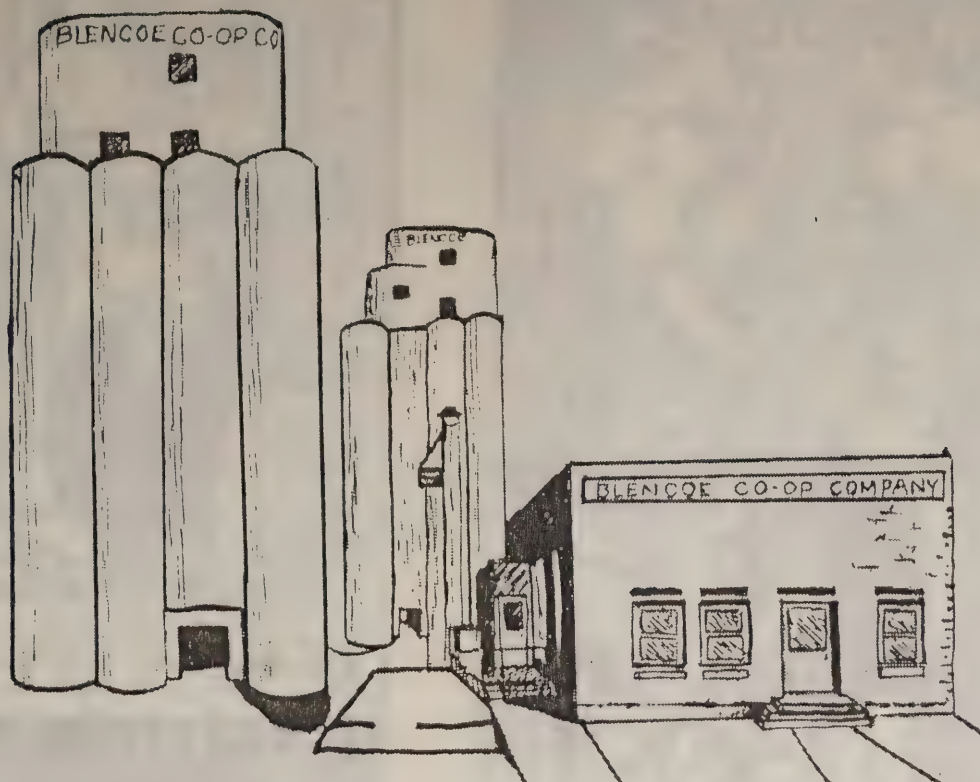
WINDOW OF THE NATIVITY

Donated by Lewis M. Pascka in memory of the Pascka family.



Best Wishes

from



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WALTER D. KROHN, Manager

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Blencoe, Iowa

EAST WINDOWS IN ST. BERNARD'S CHURCH



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WINDOW OF CHRIST IN THE TEMPLE

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Donated by Tone Molle in memory of Mrs. Tone Molle.



WINDOW OF THE AGONY IN THE GARDEN

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UPPER LEFT:

Left, Bert Benjamin and right, Dr. P. L. Wolpert, lay directors of St. John's Church.

UPPER RIGHT:

Left, Joseph A. Stanislav and right, M. W. Marley, lay directors of St. Bernard's Church.

LOWER LEFT:

Father B. V. Greteman, pastor, with the book of ceremonies at the dedication of St. John's Church, November 8, 1955.

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The Onawa Sentinel extends congratulations to Father B. V. Greteman and those who are responsible for the inspiration and production of this fine history. We are proud to be a part of the community of Onawa.

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Iowa

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of

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TOP: St. John's Senior Choir.
 BELOW: St. John's Junior Choir.

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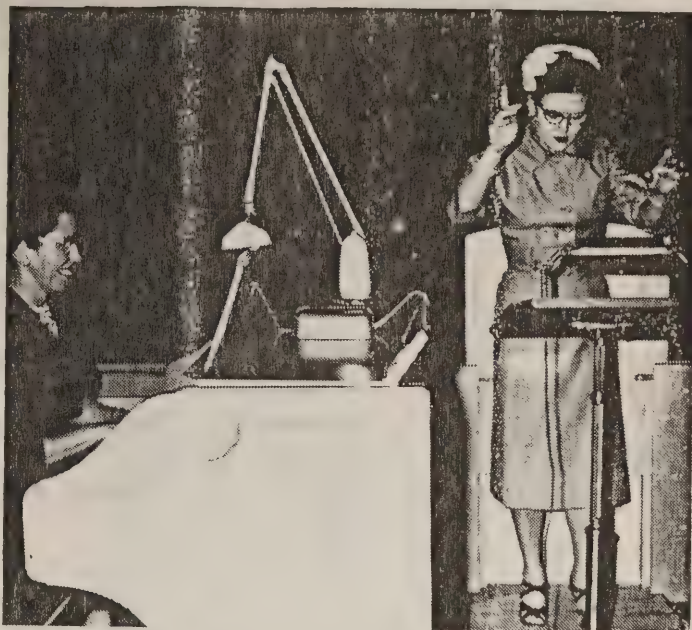
William R. Hime, Manager

GRAIN — COAL

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Turin, Iowa



Top left: St. Bernard's Parish Altar Boys.

Center left: St. Bernard's Parish Junior Choir.

Bottom left: St. Bernard's Parish Senior Choir.

Top right: St. John's Parish Altar Boys.

Bottom right: St. John's Parish Organist and Choir Director, Mrs. Leo Gaukel and Mrs. Carl Rieff respectively.



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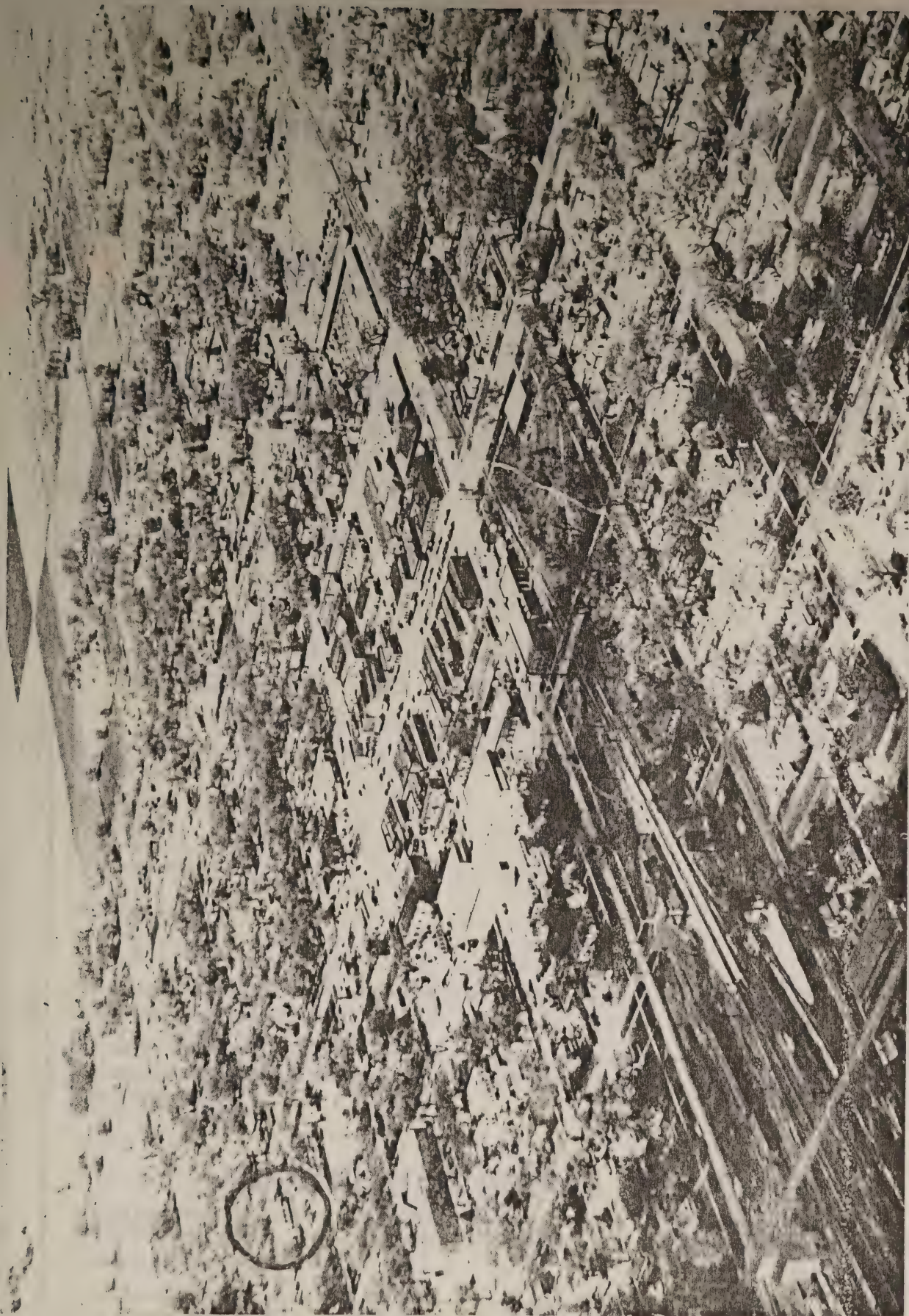
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ARNOLD SIMMONS, Local Manager

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Onawa from the air with St. John's Parish property encircled in the upper left. Picture taken in 1950 before the construction of the present Church.

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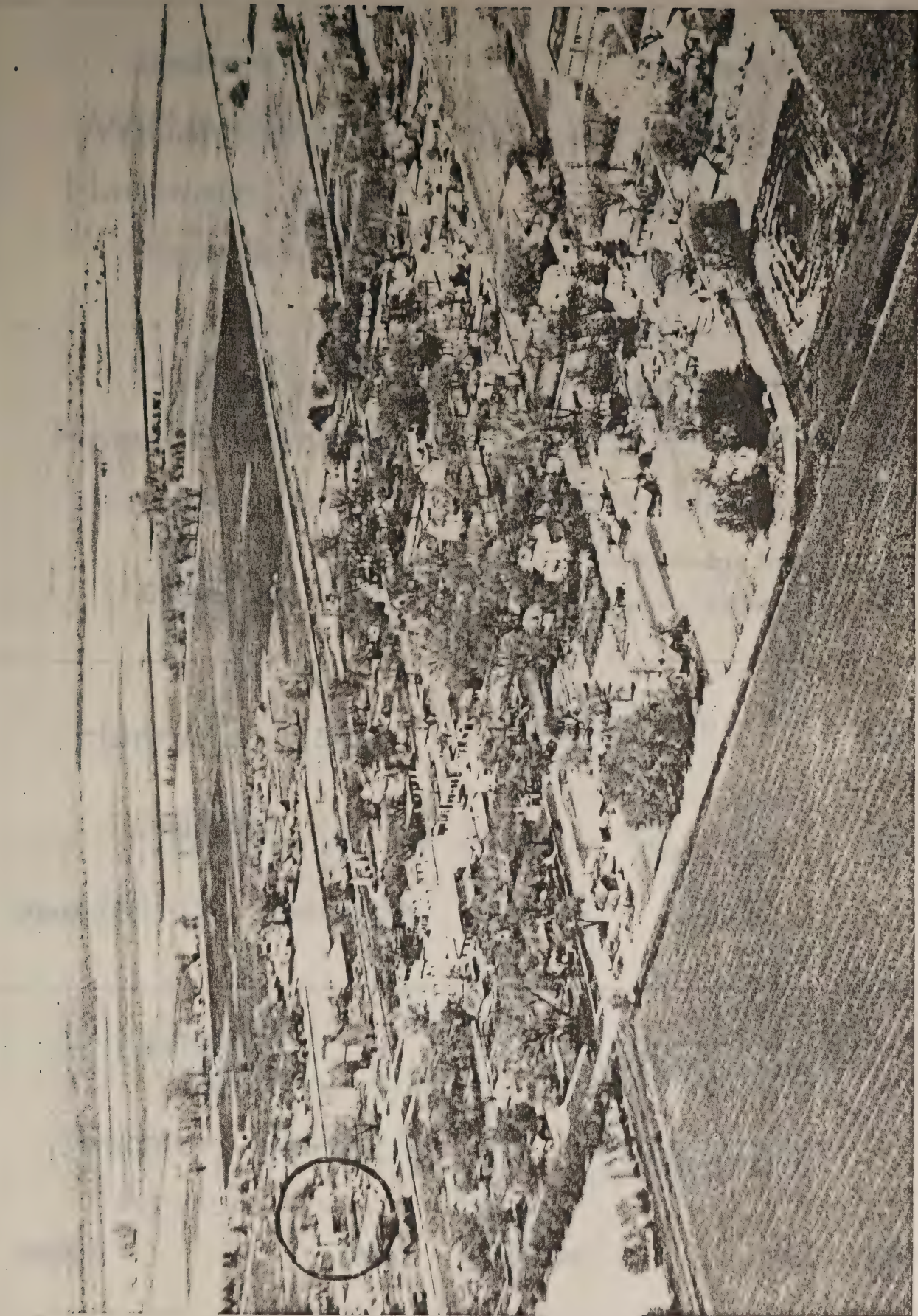
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Louie Janousek, Manager

Onawa, Iowa



Blencoe from the air. Picture taken in 1950. St. Bernard's Parish property is encircled at the left.

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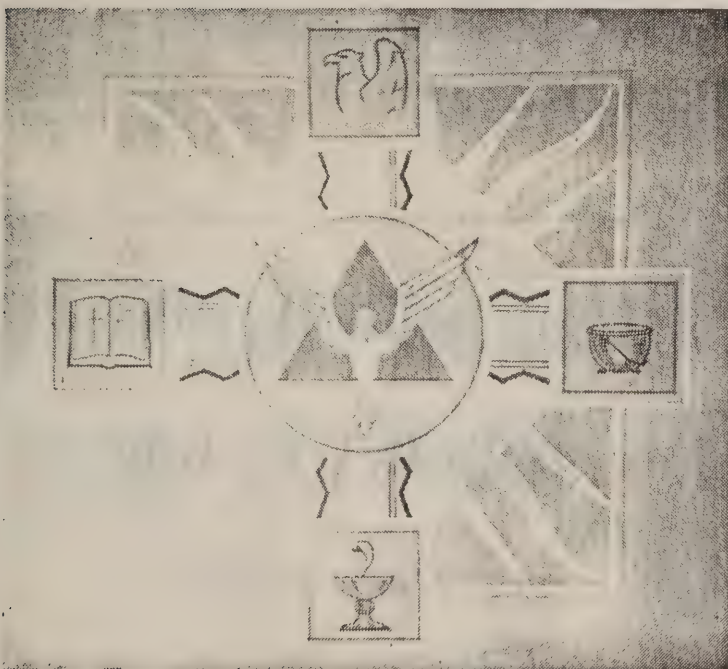
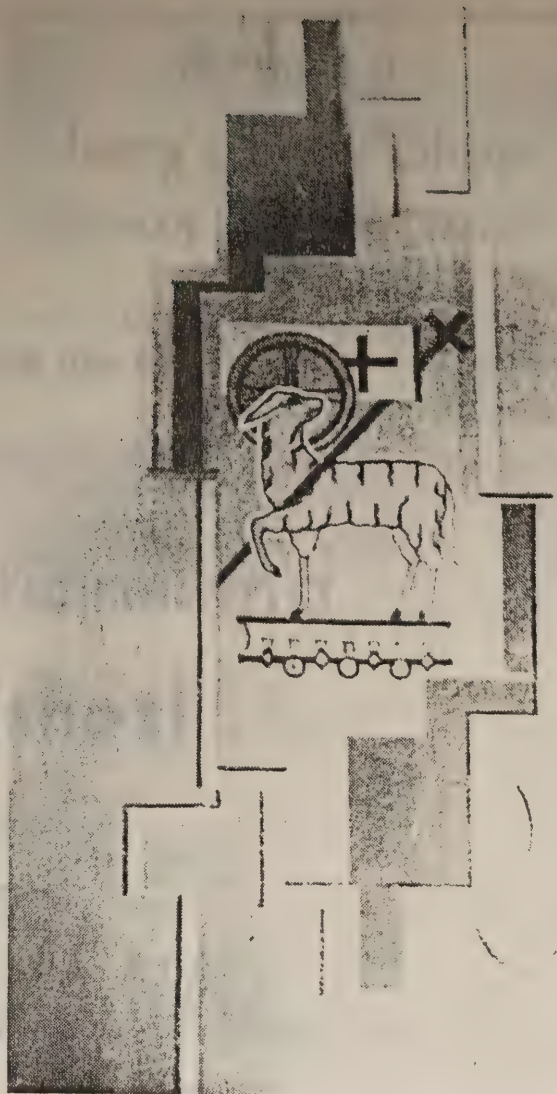
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Left: The painting on the sanctuary ceiling of St. John's Church:

1. The triangle here is a symbol of the Blessed Trinity, and the circle surrounding it denotes its eternal nature;
2. The dove is a symbol of the Holy Ghost, the Third Person of the Blessed Trinity, our Sanctifier;
3. The Cross is a symbol of Our Lord, the Second Person of the Blessed Trinity, our Redeemer; and
4. The eagle, the open Bible, the chalice with serpent protruding, and the cauldron of boiling oil, are all symbols of St. John, the Patron of our Church.

Left above: The Pelican feeding her young is a striking symbol of our Lord's Atonement. It is based on a legend that, in time of famine, a female pelican is supposed to tear open her breast and feed her young with her own life's blood. She dies in order that they might live. Likewise Christ, our Saviour, died that we might live, and He nourishes us with His Body and Blood.

Right above: The "Agnus Dei" or Lamb of God is a symbol of Christ, our Saviour. It is based on St. John 1:29, and is shown here with the Book of Seven Seals and the Banner of Victory — a very beautiful symbol.

These two last named symbols are found on the sanctuary wall to the right and left of the main altar.

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ST. JOHN'S

1. The new church under construction with the steeple of the old one in the background.
2. The old church in the process of being moved to its temporary location.
3. The parishioners leaving after Mass on Easter Sunday 1954.
4. The old church in its temporary location and the new church under construction.
5. A view of the old parish hall after the movers began their operations.



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DEDICATION DAY, NOVEMBER 8, 1955



1. The camera catches part of the dedication dinner guests.
2. The chanters of St. John's church, singing the proper of the dedication Mass.
3. Ladies of the Rosary Society wait for the guests to arrive for the dinner.
4. The Reverend Joseph M. Mueller giving the response at the dedication dinner.
5. A number of the parishioners witnessing the cornerstone blessing.
6. Weir Whitmore, general contractor for St. John's Church, hands the trowel to the Bishop.

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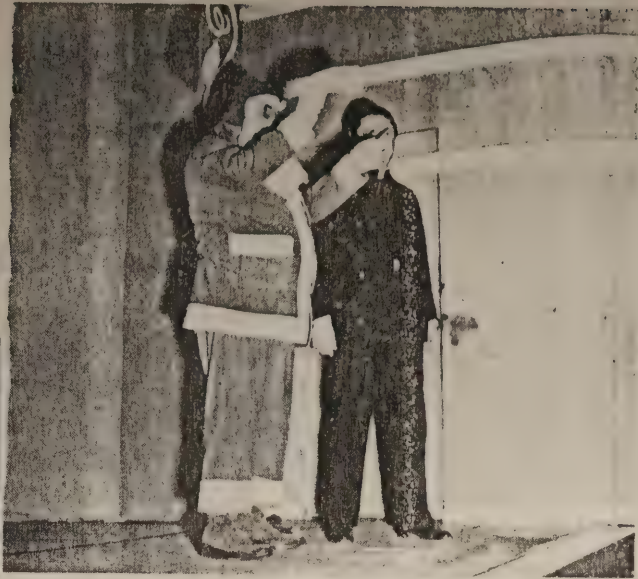
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PARISH ACTIVITIES



Top left: St. John's parish float in the Monona County Centennial celebration, August 1951.

Left center: St. Bernard's parish float in the Monona County Centennial.



Bottom left: A group of catechetical school children entertain at the Christmas party in the old Onawa theatre.

Top right: Santa Claus and Father Greteman at a Christmas party for the children in the Onawa theatre.

Bottom right: Treats for the children distributed by Santa and Father.



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Knights of Columbus

Missouri Valley, Iowa



PARISH ACTIVITIES

Left top: Bishop Mueller, Father Greteman and the Confirmation class Oct. 26, 1952.

Right top: Vacation Catechetical school teachers—1958.



Left center: First Communion class at St. Bernard's, May 29, 1955.



Left bottom: First Communion class at Onawa, May 26, 1949.



Right bottom: Vacation school pupils working at projects.

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ST. BERNARD'S, BLENCOE



1. The dragline is moved onto the grounds to excavate for the basement, in May 1941.
2. St. Bernard's exterior almost completed.
- 3, 4, 5. Construction pictures.

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ST. CECELIA

Picture of St. Cecilia, Patroness of Music, which is found in the choir loft of St. John's Church. It forms an attractive and inspiring background for our choirs as well as enhancing the front entrance of our Church.

Under the inspiration and guidance of St. Cecilia, our choirs have added to the beauty and dignity of Divine Services through the years. With her picture now ever before the members of the Choir, it is our hope and prayer that she will inspire them to greater efforts in the future.

St. Cecilia was a third century martyr. She received the title of "Patroness of Music" by the Church because of her zeal in singing the praises of God. Since the 14th century she has been depicted as playing the organ, as shown in this window. The roses and lilies in the border refer to the legend that an angel appeared to her and her husband, and crowned them with roses and lilies.

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No. 2270

Onawa, Iowa

HONORING THE PASTOR



1. A number of the clergy extending best wishes to Father Greteman at his Silver Jubilee reception, May 26, 1959.

2. Father Greteman cuts the anniversary cake at the parish reception, commemorating his tenth year as pastor, September 10, 1950.

3. A number of parishioners at Father's Silver Jubilee reception with the centerpiece on the tea table in the center front.

4. Joseph Stanislav, introduced by Patrick Morrow, offers congratulations for St. Bernard's on Father Greteman's Silver Jubilee.

5. Father Greteman, on the stage at his Silver Jubilee celebration.



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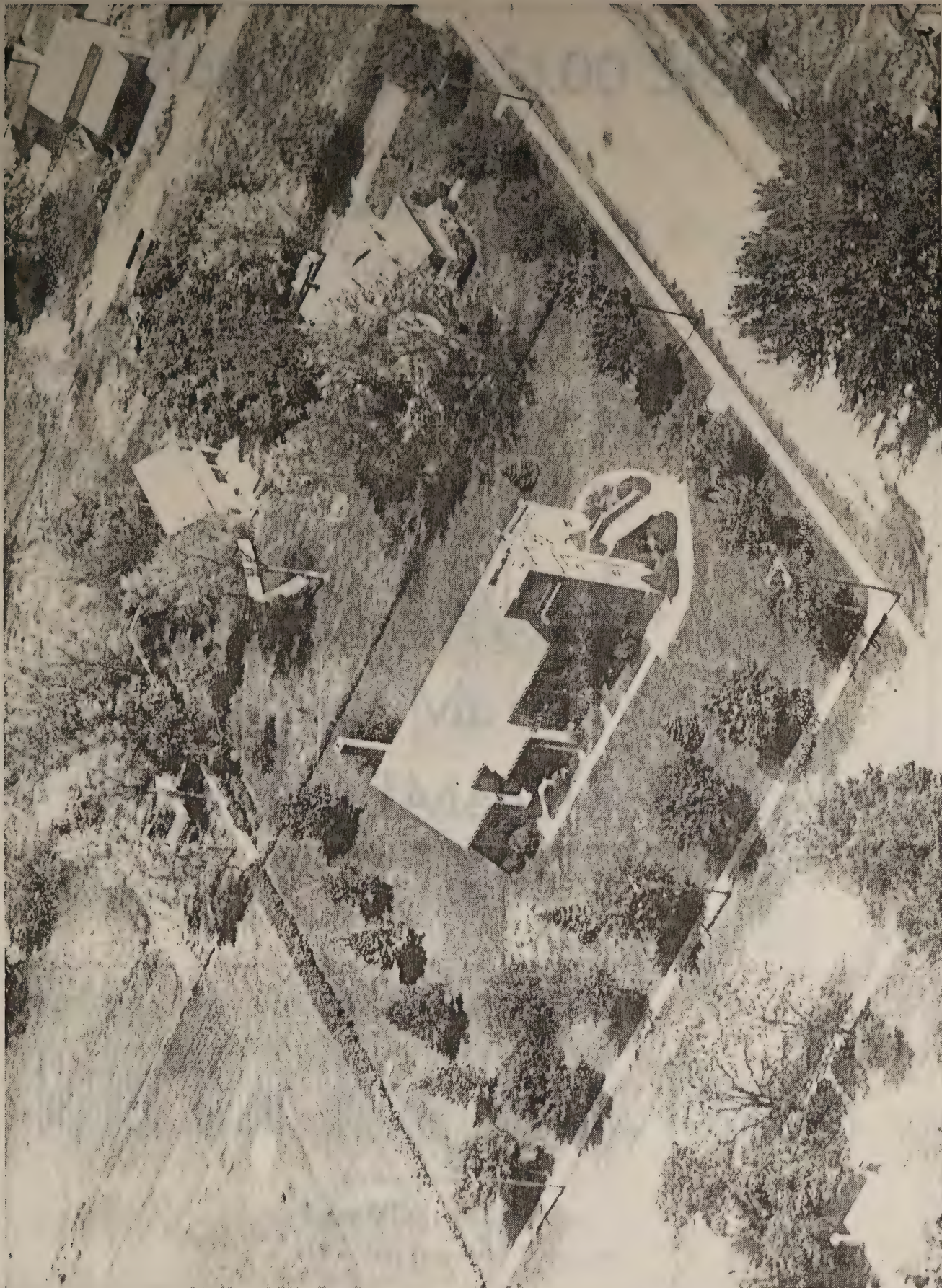
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PICTURES OF THE WAY OF THE CROSS.

These stations were carved in oak by craftsmen from Oberammergau in Germany for St. John's Church.

- I. Jesus is condemned to death.
2. Jesus is made to bear His cross.
3. Jesus falls the first time under His cross.
4. Jesus meets his afflicted mother.
5. The Cyrenean helps Jesus to carry His cross.
6. Veronica wipes the face of Jesus.
7. Jesus falls the second time.

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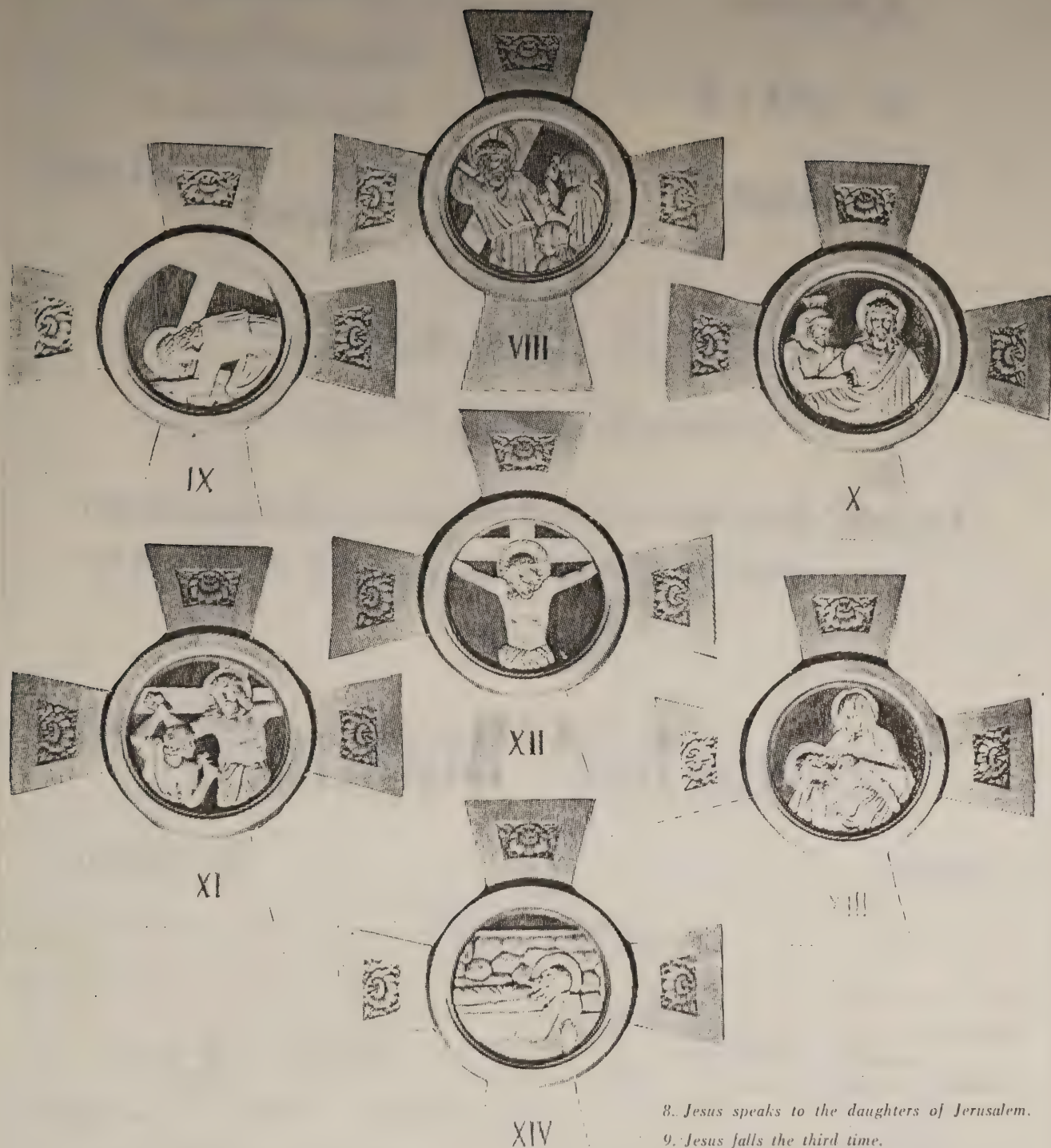
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The names of the donors of these stations are found on page 81. A description of them is on page 73.

8. Jesus speaks to the daughters of Jerusalem.
9. Jesus falls the third time.
10. Jesus is stripped of His garments.
11. Jesus is nailed to the Cross.
12. Jesus dies on the Cross.
13. Jesus is taken down from the Cross.
14. Jesus is placed in the sepulchre.

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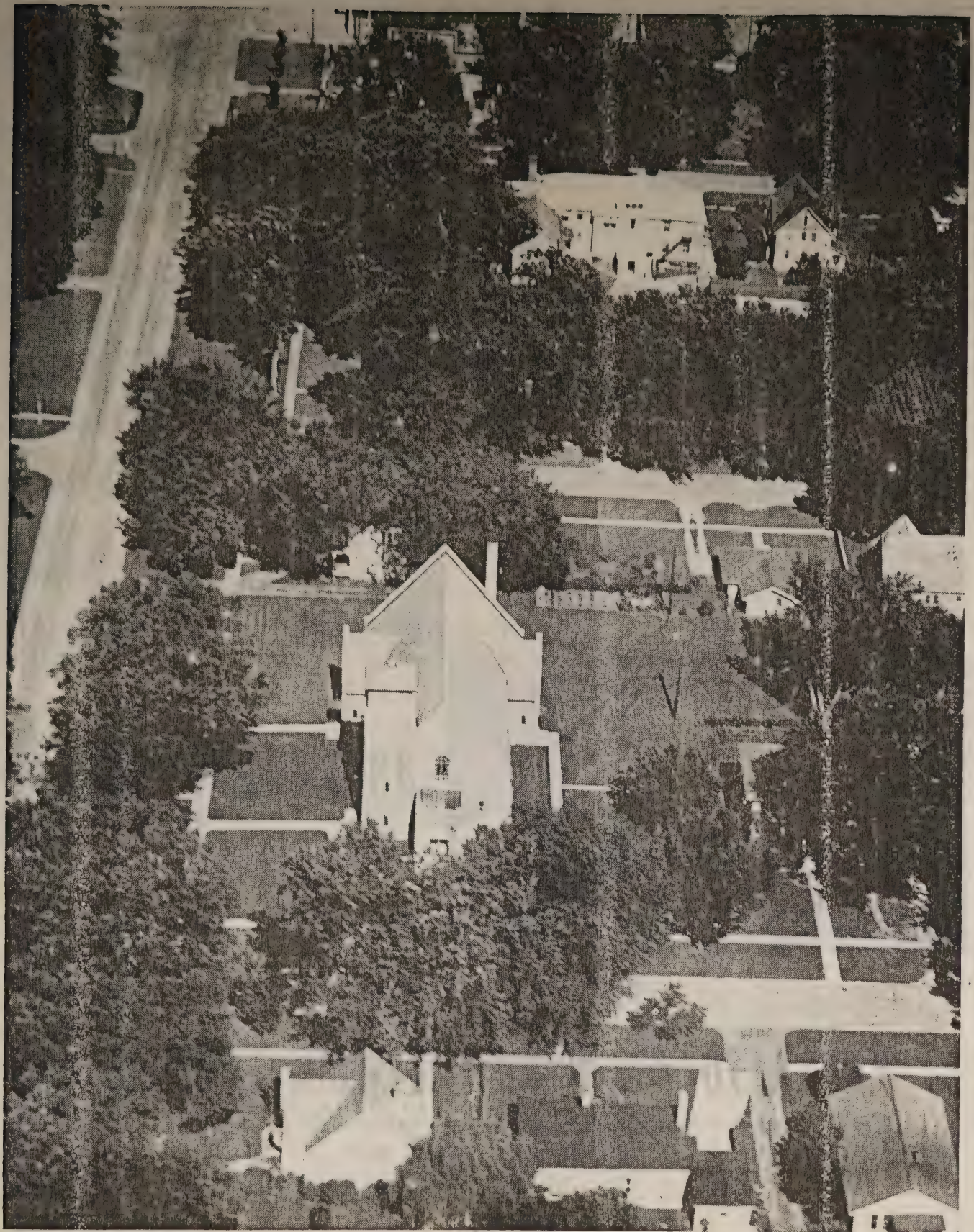
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St. John's Church and Parish property from the air. Iowa Avenue in on the left and U. S. Highway No. 75 at the extreme top of the picture. The Onawa Hospital is at the upper right. Picture taken in 1960.

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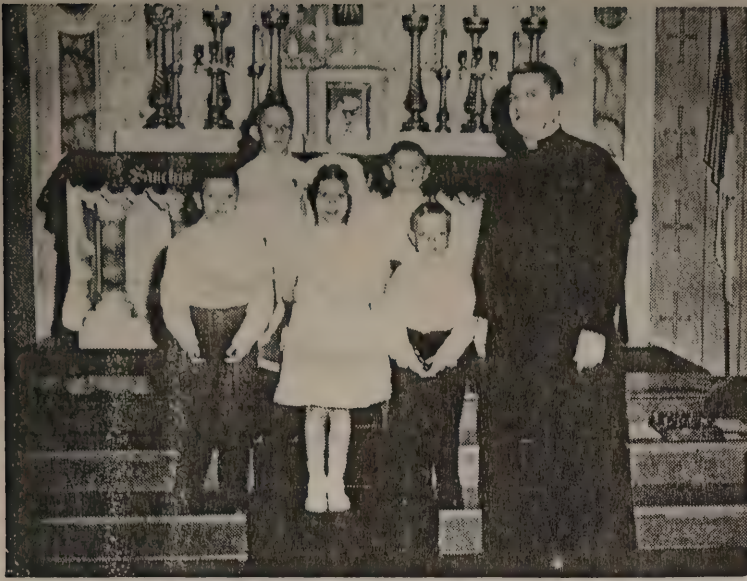
The First Monona County Fair and Agricultural Exhibit was held in 1872.

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AUGUST 14, 15, 16, 17, 1960

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FIRST HOLY COMMUNION CLASSES

Left top: at Blencoe, May 27, 1951.

Right top: at Onawa, May 27, 1956.

Left center: at Blencoe, May 27, 1954.

Right center: at Blencoe, May 18, 1950.

Left bottom: at Onawa, June 2, 1957.

The 1950, 1956 and 1957 classes included members from both parishes. The 1954 Onawa class received their First Holy Communion in St. Bernard's Church at Blencoe because the Onawa Church was being moved to a new site for temporary use while a new Church was under construction.

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FIRST HOLY COMMUNION CLASSES

Left top: at Onawa, May 1, 1960.

Right top: at Blencoe, May 8, 1960.

Left center: at Onawa, May 3, 1959.

Right center: at Onawa, June 1, 1958.

Left bottom: at Blencoe, May 5, 1929.

The 1929, 1958 and 1959 classes included members from both parishes.



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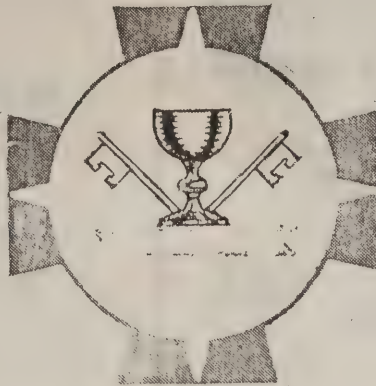
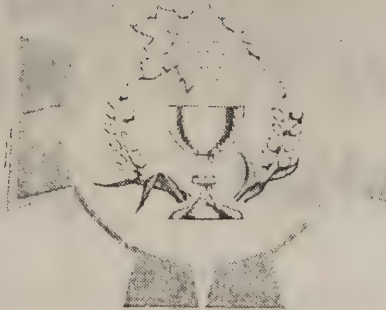
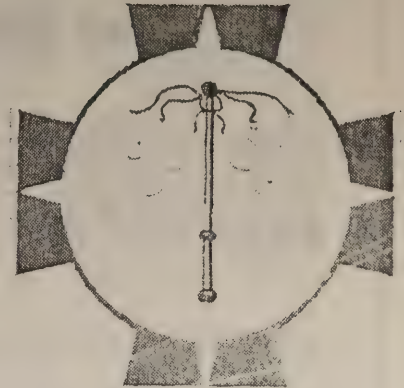
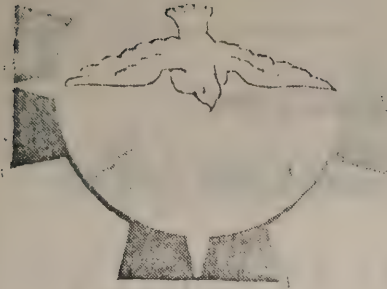
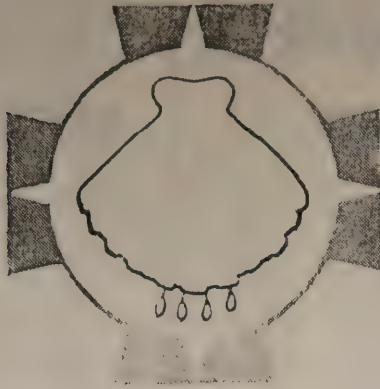
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Paintings of the Symbols of The Seven Sacraments in St. John's Church.

1. Baptism is symbolized by the water flowing from the shell.
2. Confirmation is symbolized by the Holy Ghost in the form of a dove, combined with the seven tongues of fire, signifying the seven gifts.
3. Penance is symbolized by the keys which signify the power to bind or loose, given to St. Peter by Our Lord. They are combined with a scourge, representing mortification.
4. Holy Eucharist is symbolized by the wheat and grapes, and the chalice.

5. Extreme Unction is symbolized by the cross, two lighted candles, a prayer book and the container for the Holy Oils.
6. Holy Orders is symbolized by a chalice, above which is a host bearing a Christogram. The chalice rests upon a book of the Gospels, signifying the teaching power. Over the book is a draped stole, a badge of the office of the priest. Behind these are two keys saltire, representing the power of absolving the repentant sinner.
7. Matrimony is symbolized by the clasped hands over which are draped a stole, signifying the blessing of Holy Mother Church.

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St. John's Church property from the air. The rectory is in the center foreground partly hidden by a large tree. In this picture, taken by Patrick J. Morrow on July 26, 1960, we are looking north-east.

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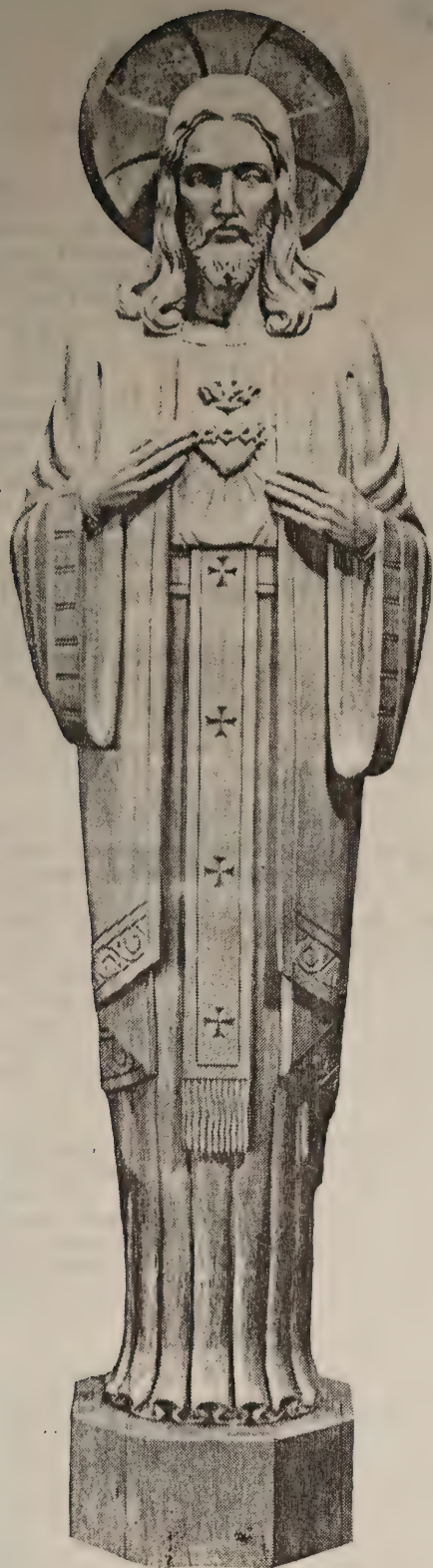
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Thank You to Our Advertisers and Patrons.

By your financial assistance you have made possible not only the publication of this book, but also the addition of a shrine and a hand carved statue of the Sacred Heart in St. John's Church, Onawa, and a votive shrine in St. Bernard's Church at Blencoe.

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PICTURES by Art Barrett Sr., Art Barrett Jr., Patrick J. Morrow, Pat Morrow III, M. D. Hudleson, Mrs. Cyril Jirovsky, Ford Bigelow and Robert Murphy.

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A picture of the statue of the Sacred Heart to be carved of butternut wood and placed in St. John's Church.

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